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A

PERSUASIVE

TO THE

People of *Scotland*, &c.

THE First Edition of this Book was Publiſhed in the Reign of Her late Majeſty QUEEN ANNE, of Glorious Memory, by whoſe ſole Bounty One Thouſand of them were Diſtributed to the People of *Scotland*: Many more have ſince been Diſtributed in *England*, *Scotland* and *Ireland*, and likewiſe in *New-England*, by the Piety of ſeveral Gentlemen and Ladies.

A

PERSUASIVE

TO THE

People of *Scotland*,

In Order to remove their

PREJUDICE

To the BOOK of

COMMON PRAYER.

Wherein are Answered,

All OBJECTIONS against the LITURGY of the CHURCH of *ENGLAND*, &c.

By P. BARCLAY, *A. M.*

1 Cor. 14. 15. *I will pray with the Spirit, and I will pray with the Understanding also.*

The SECOND EDITION.

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THEOLOGICAL SEMINARY

THE PREFACE.

WHEN I first undertook this Task, I intended to have contracted Dr. *Comber*'s excellent Treatises, *The Companion to the Temple and the Altar*, without any Additions of my own, or any Body's else; but upon second Thoughts, considering that several others had wrote very well upon the same Subject; some answering the Objections made by Dissenters against the Liturgy; others explaining it for common Use; I thought it would not be Time ill-spent, to make a short Collection out of those Books adapted to the meanest Capacity, to send my Country-men, as a Token of my Affection.

I am not so vain as to think, that the following LETTER is the best Performance upon this Subject that is Extant: Dr. *Comber* and Dr. *Nichols* have obliged the World with incomparably better: Dr. *Sparrow*, Mr. *Falk-*

ner, and others, have learnedly vindicated ſeveral Parts of the Liturgy: But the two firſt are too large to be either bought or read by thoſe for whom I principally deſign theſe Sheets; and the other Books that I have met with upon *The Common Prayer* (however valuable in their Kind) want ſome Things which thoſe have to render them uſeful to People unacquainted with our Worſhip. I have therefore endeavoured, in as few Words, and as plain a Stile as I could, to put the following Papers together, by the beſt Helps I could procure.

Such as they are, I offer them to my Country very willingly, with my hearty Prayers to Almighty GOD for your Increaſe in all true Religion and Vertue; that you may worſhip him with an holy Worſhip in this World, and be eternally Happy in the World to come.

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A LETTER TO THE PEOPLE of *North-Britain.*

IT is an excellent Advice which *Solomon* gives, Eccl. 5. 2. *Be not raſh with thy mouth, and let not thy heart be haſty to utter any thing before God; for God is in heaven and thou on earth, therefore let thy words be few.*

And indeed, whoever conſiders the Majeſty of that God to whom we addreſs ourſelves in Prayer, that he is the great Creator of the World, and we Duſt and Aſhes, muſt own, that the beſt Manner we can pay our Homage in, is far beneath his Dignity; and therefore, that we ought to be very careful not to Affront him with any indecent Words or Behaviour; that no raſh Expreſſion proceed out of our Mouth, nor any Thought, which may reflect upon his infinite Purity, affect our Hearts; that we neither offend him, by asking what we ought not, nor put up even lawful Deſires in Terms with which we would not dare to accoſt our Superiors. For, tho' it is the Heart which God principally requires, yet a good Meaning will not be ſufficient (in my humble Opinion) to juſtify either unchriſtian Petitions, or impertinent Expreſſions. And therefore even in private Prayers we ſhould conſider well what we are to ſay, and order our Devotion ſo as to be acceptable to God; and how much more ought we to *keep our foot when we go into the Houſe of God, that we offer not the ſacrifice of fools*, Eccl. 5. 1. and ſo to order our Behaviour in the publick Congregation, that we may *pray with the Spirit, and pray with the Underſtanding alſo*, 1 Cor. 14. 15.

To ſhew you what Sort of Prayers have the beſt Title to the *Spirit and the Underſtanding*, I have undertaken this Task; and therefore, before I go farther, it will not be amiſs, in a few Words, to explain the Phraſe [*Praying with the Spirit.*]

By *Praying with the Spirit* then muſt be meant one of theſe two Things. 1. The having the *Words* of our Prayers immediately inſpir'd by the Holy Spirit: Or, 2. Being aſſiſted by God's

God's Grace and Holy Spirit, *to put up our Prayers to him with Devotion, to have our Hearts and Affections quicken'd an enliven'd, our Faith ſtrengthen'd, and our Love encreas'd.*

In the firſt of theſe Senſes the Apoſtles, and many of the firſt Chriſtians, (without doubt) often pray'd by the Spirit: *i. e.* they had upon ſeveral Occaſions immediate Impulſes of the Spirit to prompt them to pray; and then the very Words of their Prayers were dictated by the ſame Spirit, and ſo they had ſeveral other miraculous Helps, which were neceſſary (at that Time) for the Eſtabliſhing and Propagating the Goſpel.

But after Chriſtianity was Planted, and the Church in a good meaſure ſettled, that immediate Aſſiſtance which was requiſite to confirm a new Diſpenſation, became unneceſſary for Chriſtians in after Ages, and therefore God Almighty thought fit in his all-wiſe Providence to withdraw it, and left his Church only ſuch Helps of his *Spirit* (with reſpect to Worſhip) as are ordinary, and require human Induſtry and Pains: For, as there is no Occaſion now for Raiſing the Dead, miraculous Curing the Sick, *&c.* to prove the Truth of Chriſtianity; ſo neither is there any Ground to expect that the Spirit dictates to us immediately the *Words* of our Prayers.

I need not inſiſt upon the Proof of this, for (notwithſtanding the great Noiſe and Cant about *Praying with the Spirit*) I know none, to whom the Name of Chriſtian belongs, who dare to ſpeak out and ſay that they Pray with the Spirit in this firſt Senſe.

All then that the Chriſtian Church can expect or pretend to have of the Aſſiſtance of *God's Spirit* in Prayer, is,

2. To be aſſiſted by the *Holy Spirit* to pray with *Devotion and Faith, with Zeal and Affection.*

The Queſtion then is, *What ſort of Prayers is fitteſt to raiſe the Devotion, to quicken the Affections, to ſtrengthen the Faith, and to encourage our Dependance on God?*

There are two Sorts of publick Prayers, viz. *Set Forms of Prayer*, and *Extempore Conceiv'd Prayers* (as they are call'd).

Set Forms of Prayer, are ſuch as are made and compos'd either by a Number of Men, or by particular Perſons, for publick Uſe, (for it is of publick Prayer only that I at preſent treat.) *Extempore Conceiv'd Prayers*, are ſuch as are not put together before they who uſe them begin to offer them to God, but are the Reſult of immediate Thought, and no ſooner come into the Mind but they are addreſs'd to God Almighty. Now let us ſee whether ſuch Prayers as are put together with ſerious Thought and Deliberation, and duly weigh'd after they are compos'd; or ſuch as were never conſider'd before they were offer'd up, nor ever can be weigh'd (becauſe they

can't

can't be remember'd) after: I say, Whether of these two Sorts of Prayer be best for all the Purposes of Christianity, and deserves best to be reckoned *Praying with the Spirit.*

And I do say (and by God's Help will prove it too) that any well dispos'd Christian, may pray *with the Spirit* better by joining *in a set Form* which he is acquainted with (if it be good) than he can do by hearing *an Extempore Prayer* even supposing it to be good in itself. For,

Sect. I. He that joins in a *good Form* is the likeliest to pray with *fervent Devotion.*

When a Minister goes before his Congregation in a Form which they are acquainted with, they have no more to do but go along with the Prayer, of which they are already assur'd of the Goodness, and to endeavour to raise their Devotion to the highest Pitch they are capable of; they are never at a stand to consider whether they can lawfully join in the Prayers, there being nothing in them but what they have well consider'd before, and found agreable to sound Doctrine: And if the Minister should change a Word, or through Inadvertency miss one (which may happen either in a Form or an *Extempore* Prayer) they who are acquainted with his Form may easily supply the Defect for themselves, and are never at a loss for the Sense of what he should have said, and therefore go on without Interruption of their Devotion.

Whereas in an *Extempore Prayer*, every one must pray at the Pleasure of the Minister, without knowing what he is going to say, and (which is worse) without being sure that what he utters is agreable to the Analogy of Faith (*a*). They must therefore first consider, whether they can with a safe Conscience join in every Petition, and before they have study'd one Petition (especially if there be a long Parenthesis in it) the Minister is gone to another, and so they lose the Benefit of the last by studying the next; and thus while the Congregation are considering of the Lawfulness of their Prayers, they leave no room for Devotion.

If any shall say, That they are sure their Teacher will not pray any Thing but what is agreable to sound Doctrine: I confess that is such an implicit Faith as I will never advise any of my Acquaintance to give to mortal Man; for as long as there is a Possibility of being guilty of Mistakes, what Security has any Man that his Minister may not stumble into one as well as any Body else? And why should People put themselves under the Inconvenience of *praying without Under-*

(*a*) *See Dr.* Beveredge's *Sermon of the Excellency and Usefulness of The Common Prayer.*

standing

ſtanding, or of being at a Stop in the middle of their Prayers, becauſe they are not ſatisfied of the Lawfulneſs of them? And I dare appeal to the Conſciences of thoſe who have been accuſtomed to hear what they call Conceiv'd Prayers, whether they did indeed examine the Soundneſs of them, or if they took them upon Truſt, becauſe they thought their Teachers ſo good that they would not fall into Hereſy, and ſo gifted that they would not ſtumble into Nonſenſe?

Now, if no Body can be ſure that an *Extempore* Prayer is good till he has conſider'd it, and if that Conſideration muſt neceſſarily take up Time, the Time ſo taken up is deducted from his Devotion, unleſs Studying be Praying, (which I humbly conceive it is not.) And therefore I conclude, that our Hearts may be more affected with ſincere Devotion, where by our Acquaintance with the Prayers we know them to be Orthodox, than they can be while we are in doubt at every Sentence whether we can lawfully make it our Prayer or not.

Obj. If any One ſhould ſay, That he has experienc'd the contrary, and can be more devout at an *Extempore* Prayer, than he could ever be at a Form.

Anſ. I would have ſuch a One ſeriouſly to conſider the great Difference between the Fancy and the Heart. One's Fancy may be tickled with the Novelty of a Thing; for Inſtance, with a bold or beautiful Phraſe, with a paſſionate Expoſtulation, *&c.* and People may be pleas'd with new Prayers, as ſome Stomachs are with Variety of Meats; but as it is not the beſt Sign of Health to want new and nice Sauces to make our daily Bread go down, ſo it is a ſhrewd Indication of a Decay of the true Spirit of Devotion, when our Hearts can't be excited with our Prayers, unleſs we have new Chimes of Words rung in our Ears.

Obj. If it be farther objected, That *Preſcrib'd Forms of Prayer* are very unlikely to raiſe Devotion; becauſe being made to the Miniſter's Hand, they may be careleſly and ſuperficially read over; whereas one who has no Form to truſt to, muſt have his Heart affected with his own Prayers; and when the People ſee their Miniſter mov'd with what he ſays, it excites Devotion in them.

Anſ. To this I anſwer, That one who prays without a Form may (nay, muſt) have his Invention buſy in putting his Expreſſions in Order, and may be at ſome Pains to ſcrew up the Eyes and Ears of his Audience with his Geſtures, and the Tone of his Voice; but that is very far diſtant from true Devotion: A ſtayed and grave Frame of Spirit is the trueſt Sign of real Piety and Devotion, as a regular Motion of the Blood is the beſt Sign of Health in the Body: And indeed, he that thinks antick Geſtures, and violent Raptures, can make his Prayers more

more acceptable to God, has much such an Opinion of him as *Baal*'s Priests had of that Idol, 1 *Kings* 18. 26, 28. who *cut and lanced themselves, and leap'd upon their altars, and rais'd their voices* to rouze him.

But suppose the utmost that the Objection carries, *viz.* That some Ministers read (or say without Book) a Form of Prayer with little Sign of Devotion, (which may happen, for all Men are not so good as they should be) yet that is not the Fault of the Prayers; for an ill Man may say an *Extempore* Prayer with as little Affection or Sincerity as any Man can read a Form; there is only this Difference (as I observ'd before) that in the Conceiv'd Prayer the Invention is at work, and a studying Face often passes for a devout one; in the Form a Man's Devotion is imploy'd, (if it is not his own Fault.) But supposing still farther, that *Extempore* Prayers do make the Speaker more devout; (which in Truth is a Mistake to my Knowledge) yet the Business of our assembling together is not so much for the Sake of the Minister as the Congregation; and if I shew you how you may be enabled to raise your Devotions, leave your Ministers to give an Account to God Almighty for the Sincerity of theirs. If we offer up Prayers that are good; if we confess in your Name, such Sins in General as are proper for a publick Congregation, and beg of God such Graces as are necessary for Christians; if we put up your Wants in Terms that are significant, and use such decent and becoming Importunity, as our Blessed Saviour and his Apostles have taught and authoriz'd; if we give Thanks to God for such Mercies as are common to the whole Congregation; (and upon special Occasions return the Praises of particular Persons when desir'd.) In a Word, if we perform every Part of Worship after such a Manner as the Holy Scripture warrants and allows; What, in the Name of God! should hinder you from being devout at those Prayers, let the Minister do what he will? If we be Hypocrites, we will be sure to be damn'd for our selves; but you may pray well, and be edify'd by good Prayers, let who will go before you in them.

I have said this much in answer to a popular Objection, not that I think it a true one, or offer'd with any good Reason; but Men are frail and liable to Errors. From all that I have said upon this Head, it appears that Set Forms of Prayers are most proper to raise the Peoples Devotion, and therefore they who pray by them may be truly said to *pray with the Spirit.*

Sect. II. He that prays by a *Form*, (always, provided it be a good one) is the likeliest *to pray with Faith.* No Christian has any Reason to expect that God will hear his Prayers, unless they be such as we are commanded to offer up: If we either ask

ask such Things as are contrary to the Genius of the Gospel, or neglect to ask such Things as are necessary towards procuring the Pardon of our Sins, how can we *with Faith* expect to have our Petitions granted? Should one, for Instance, desire Fire from Heaven to destroy one who had done him an Injury, or neglect or refuse to pray to God for the Repentance and Pardon of his Enemies; the doing the one, or omitting or refusing to pray for the other, is sufficient to put a stop to the Return of such Prayers: Now, without *a Form* of Prayer, how can the Congregation be secure that the Minister will not be guilty of Mistakes of that Kind? If he be either a passionate or a forgetful Man, it is possible a warm Expression may drop from him, or that he may conclude the Prayers of the Congregation without that necessary Petition, *forgive us our trespasses, as we forgive them that trespass against us.* Men are too apt to make Performances of this Kind according to their own Temper or Inclination: If they are *melancholy* and *splenetick*, their Conceiv'd Prayers will readily savour of their Disposition: If they are *malicious* and *revengeful*, their Prayers may be so too: So that while Ministers are Men, we are not to expect (without Inspiration) that a Prayer, which is the Result of immediate Thinking, should be free from Faults. Whereas *a Form of Prayer* studyed and compos'd by Men of sound Principles, Piety and Learning, and consider'd by several Generations of Men of Sense and Probity, (though it can't be said to be absolutely perfect) is liable to fewer Mistakes and Exceptions: For such Composers of publick Prayers will undoubtedly be careful, that that Form be apply'd to all the Necessities of Christians in general, and even to particular Exigencies as far as publick Prayers can well be: And if the first Compilers of those Prayers should have omitted some Things, they who succeed might have supply'd that Defect. In a publick Form it is easy to avoid *vain Repetitions*, which is hard (if not impracticable) in a long *Extempore* Prayer.

But above all, that which makes a Form the best Help to Praying with Faith, is, That we may (by a good Form constantly us'd) rest secure that no *Heretick*, who denies any fundamental Article of the Christian Faith, can foist his Errors into the *Publick Prayers*; whereas, in the Use of *Extempore Prayers* a Man that is cunning may vent the most damnable Heresies: Of which there was an Instance not many Years ago in *Dublin* in the Kingdom of *Ireland*. One Mr. *Emlin*, a Person of no mean Account among the *Dissenters*, Preach'd and Pray'd in one of their Congregations for many Years together with great Applause, and was for the greatest Part of that Time (as he own'd himself) endeavouring to overthrow the Belief of our *Saviour's Divinity, and of his*

his Satisfaction made to God, by his Death, for the Sins of the World; and yet by this Liberty of using *Extempore Prayers* he continued long, perverting his Hearers, without being discover'd; and it is not probable, that a Man of his Sense and Industry could be propagating one Error so long, without making some Proselytes, (however they might conceal themselves for fear of the Law.) But in a *Publick Form*, well compos'd, (such as our Liturgy) there is no *Socinian*, that will stick to his Principles, could lurk undiscover'd: For a right stated Form of Worship ought to be a thorough Body of Christian Divinity, and an Orthodox Confession of Faith, as well as a Collection of Devotion. (As I shall shew hereafter ours to be.)

Sect. III. *Forms of Prayer* are fittest to *encourage our Hopes*. (*a*) For one (and indeed the principal) Advantage of Prayer is, the certain Expectation of having a suitable Return of them; and for that it is necessary we should know, (after we have put up our Prayers) what it was we ask'd, and which we hope to receive from God Almighty: For unless we know what we have ask'd, how can we *look up* as the Royal Psalmist did, *Psal.* 5. 3. in Expectation of what we want? Nor when any of you hears his Teacher put up Prayers to God, which you never heard before, and which is morally impossible you should ever hear again, how can you expect a Return of what you don't remember to have ask'd? (for I suppose few have such Memories as to remember a Prayer of half an Hour long for once hearing it.) Whereas, if you pray by a good Form, you may, by often hearing the same Prayers, remember every Petition of it, and by that constant Use you importune God (in the most lawful Sense of the Phrase) by a reverend and devout repeating the same Request, to grant your Desire: And upon your receiving a Return of any one Petition, you are encourag'd to hope for every Thing else you desire of him, (if he sees it fit for you) and likewise may be excited to give him Thanks for what his Bounty has already bestow'd upon you.

Obj. If it be alledg'd, That *Extempore* People do ask of God the same Things, but only in different Terms; as one would ask the same Favour of a great Man, but put their Petition in *a new Dress* every Time they prefer it.

Ans. I would fain know upon what Account this chopping and changing of Prayers should be done: Is it because God Almighty is fond of Novelty, and that you think he will more readily grant those Petitions, which are put up in a new

(*a*) *Vide ubi supra.*

Dress

Dreſs and Form of Words? Or, is it becauſe your ſelves are pleas'd with them? If you fancy that God loves new Prayers better than old, or that you can by change of Phraſes and Expreſſions move his Affections, you have not a juſt Notion of his infinite Underſtanding: For the ſame Thing offer'd in the ſame Words, will prevail as much with him as the greateſt Variety in the World; and bring to the Throne of Grace but *new Devotion, new Affections, and a ſincere new Heart*, and (my Soul for yours) the *old Prayers* will do. But if it is to pleaſe your ſelves that you are ſo fond of new Prayers, take care that the Vanity of being eſteemed *Gifted Men*, and the Pride of tickling the Peoples Fancy is not a greater Motive than their *Edification*.

And thus I have ſhewed you, in a few Words, that Praying by a Form is the beſt Help to Praying with the Spirit.

Obj. But if after all you will ſay, That *Praying with the Spirit*, is, in S. *Paul*'s Senſe, praying *Extempore* and without Book.

Anſ. I hope you will allow, that the *Spirit* is taken in the ſame Senſe in the very next Words. 1 *Cor.* 14. 15. *I will ſing with the Spirit, and I will ſing with the Underſtanding alſo.* Now if *praying with the Spirit* be praying *Extempore*, can you ſhew any Reaſon why *ſinging with the Spirit* ſhould not likewiſe be ſinging *Extempore*; and if ſo, you have as much Reaſon to throw the Aſſembly of Divines Tranſlation of the *Pſalms*, out of your Aſſemblies, and every Teacher is to *conceive a Pſalm*, as you have to boggle at our Liturgy: And ſinging a Verſe of the ſtated *Pſalms* is as much a *ſlinting of the Spirit*, as a Collect of the Common Prayer.

I will make no Compariſon between our Prayers and ſome *Extempore* ones which I my ſelf have heard, and which I could not help remembring ſome Part of: I have no Intention to diſoblige any Body; I ſhall only ſay, That if there were nothing elſe in Forms of Prayer but that the Church had thought it expedient to injoin them, for the Sake of that *Unity and Uniformity* which is requiſite among Chriſtians, I ſhould think that People ought to be better aſſur'd of the Abilities of their Teacher than I can yet ſuppoſe any Congregation can well be, that would truſt their Addreſſes to the Divine Majeſty to their *off hand Effuſions*. But indeed, there is ſomething more to be ſaid for Set Forms than the bare Expediency of 'em. For,

Sect. IV. If we will be concluded by the Jewiſh Church as approv'd by our Saviour, by the Example of Chriſt and his poſitive Command, and by the Practice of the whole Chriſtian Church in all Ages; I ſay, if theſe will be ſufficient for our Rule, we ſhall find *Set Forms of Prayer* amount to a *Duty*.

We

We find then, *Numb.* 26. 22. a Set Form of Bleſſing the People preſcrib'd to *Aaron*, *The Lord bleſs thee*, &c. *Deut.* 26. 5. there is a preſcrib'd Form of Confeſſion at the Offering the firſt Fruits, *A Syrian ready to periſh*, &c. And *v.* 13. another Form of Pray'r at preſenting the Tythe of the third Year. And *Deut.* 21. 7, 8. there is a Form of Pray'r injoin'd in caſe of *uncertain Murther*.

That *Moſes* pray'd by a Form is plain from *Numb.* 10. 35. When the Ark ſet forward, he uſes that which was afterwards made the beginning of the 68th *Pſalm*, and put into the Jewiſh Liturgy, *Ariſe, O Lord*, &c. And when the Ark reſted, he ſaid *Return, O Lord*, &c. *v.* 36.

What are *David's Pſalms*, but ſo many ſtated Forms of Pray'rs and Praiſes, which he, being inſpir'd by God, compos'd and directed to the Maſters of the Choir for the Uſe of the publick Service, (as I ſhall ſhew hereafter.) And that thoſe Pſalms were us'd in their Worſhip appears, eſpecially from 2 *Chr.* 5. 13. where the Prieſts and Levites pray'd in the Words of the 136th *Pſalm*, and God ſhew'd his Approbation of that Manner of Worſhip by a ſignal Manifeſtation of his Preſence. And 2 *Chr.* 7. 3. the People had their Share in the ſame Form, *They bow'd themſelves with their faces to the ground upon the pavement, and worſhiped and prais'd the Lord, ſaying, For he is good, for his Mercy endureth for ever.* And King *Hezekias* commanded the Prieſts and Levites, 2 *Chr.* 29. 30. to praiſe God *in the words of David and Aſaph.*

I might eaſily tranſcribe many Teſtimonies from ancient Authors (who have taken much Pains to underſtand the Jewiſh Conſtitution, and prove Set Forms to have been in conſtant Uſes among them;) but the Texts now quoted are ſufficient to warrant that Way of Worſhip, from the Old Teſtament.

Sect. V. I proceed therefore to the New. That our Bleſſed Saviour frequented the Jewiſh Worſhip is plain from many Places of the Goſpels; and particularly S. *Luke* 4. 16. And we find him blaming the Jews many times for ſeveral Faults, but not one Word againſt their Worſhip: Now if they worſhip'd God by Forms, ſure his Silence is at leaſt a good Argument for the Lawfulneſs of 'em.

But they are more than lawful, I mean, they are neceſſary too, as appears plainly from our Bleſſed Saviour's commanding his Diſciples to uſe one, and from his praying by Forms himſelf.

That he taught a Form to his Diſciples is evident from S. *Matth.* 6. 9. and S. *Luke* 11. 2. in the latter of which he appointed it to be conſtantly us'd as their Pray'r, for he gave it to them upon their own deſiring him to teach them to pray:

And can we imagine he would have commanded them in so positive Terms *when ye pray, say, Our Father*, &c. if it were *unlawful* or *carnal to pray by a Form*.

I might easily enlarge upon this Argument, but it has been so often insisted upon by Divines both of the Church of *England* and *Scotland*, before and since the Revolution, that for brevity's sake I shall not insist upon it.

As to our Saviour's Practice, S. *Matthew* tells us that in his Agony in the Garden, he went the third time from his Disciples and pray'd, SAYING THE SAME WORDS, S. *Mat.* 26, 44. And S. *Mark* gives the same Account, *ch.* 14. 39. And when he was upon the Cross, he pray'd in the express Words of the 22d *Psalm*, *My God*, &c.

Now if our Lord gave Commandment to his Disciples that they should use a Form; if upon the most solemn Occasions he who was God as well as Man, us'd a Form himself; Who is he that dares say that Praying by a Form is not *Praying with the Spirit?* Or that it is not only Lawful but a Duty to use Forms of Pray'r?

Sect. VI. That the whole Catholick Church in all Ages has so taught and believed, is demonstrable from their Practice.

That the Lord's Pray'r particularly was us'd in the first and best Ages of the Church, is affirm'd by many eminent Writers of those Times. *Tertullian* (as he is quoted by Dr. *Falkner* (*a*) says that "*Christ appointed a New Form of* "*Pray'r*, (*b*)" and he affirms that "*the Christians in his time* "*whilst they us'd other Pray'rs did not omit the Lord's Pray'r*, "*but said it first* (*c*), *and made that the Foundation of their* "*other Pray'rs.*"

And very soon after him S. *Cyprian* has a large Treatise of the Lord's Pray'r, in which among many other things in Commendation of the Usage of it, he says, "(*d*) *What more* "*Spiritual Pray'r can there be than that which was given us by* "*Christ by whom the Holy Ghost was also given? What Pray'r* "*can avail more with God than that which came from the* "*Mouth*

(*a*) Libert. Eccl. p. 101, 102.

(*b*) Tert. de Orat. c. 1. Christus novam Orationis formam determinavit, &c.

(*c*) Ibid. c. 9. Præmissa legittima & ordinaria Oratione quasi fundamento.

(*d*) Cypr. de Orat. Dom. Pamelii Edit. p. 264. Quæ enim potest esse magis Spiritualis Oratio, quam quæ vere a Christo nobis data est a quo nobis & Spiritus sanctus missus est? Quæ vera magis apud Patrem Precatio, quam quæ a Filio, qui est Veritas, de ejus ore prolata

" *Mouth of Christ who is the Truth?* ——— *The Father will* " *acknowledge his Son's Words.* ——— *When we Sinners beg the* " *Pardon of our Sins, let us bring with us the Words of our Ad-* " *vocate; with what Success shall we obtain what we ask in* " *Christ's Name, if we ask in his own Words.*"

S. *Jerom* says that " *Christ taught his Apostles that every Day* " *in the Sacrifice of his Body,* (*i. e.* in the Eucharist) *the* " *Faithful should say Our Father which art in heaven,*" &c. (*a*).

And S. *Augustine* says, " *The Lord's Pray'r is necessary for* " *all, which the Lord gave to the Chief of his Flock, that is to* " *his Apostles that every one should say Forgive us our trespas-* " *ses,*" &c. (*b*).

Nor was the Lord's Pray'r the only Form us'd in the primitive Church. The Liturgies commonly ascrib'd to S. *James*, S. *Mark* and S. *Peter*, (though perhaps not wrote by those whose Names they bear) are of such early Antiquity in the Church, that it will be hard to fix them upon later Authors: Indeed Dr. *Hammond* is of Opinion that they were Collections out of those holy Martyrs inspir'd Pray'rs, taken by their immediate Disciples, and so called Liturgies of those several Saints. [See *Hammond's* View of the New Directory, *Sect.* 17.]

S. Clem. Rom. Ep. to Cor. apud Comber. Hist. Lit. " *We* " *ought to do all things in Order, which our Lord has comman-* " *ded us to perform*, viz. *to celebrate our* OBLATIONS " *and* LITURGIES *at certain Days.*"

Ignatius ad Magnes. *Sect.* 7. Wake's Translation, " *Being* " *come together in one place, have* ONE COMMON " PRAYER."

Pliny's Account to *Trajan* about the beginning of the second Century, shews that the Christians in his time had Set Forms. " *They use* (says he) *to repeat to one another* (*or by* " *turns*) *a Hymn to Christ as God*" (*c*).

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prolata est? ——— Agnoscat Pater Filii sui verba. ——— Quando Peccatores pro delictis nostris petimus, Advocati nostri verba promimus. Quanto efficacius impetramus quod petimus in Christi nomine, si petamus ipsius Oratione.

(*a*) Hieron. adversus Pelag. l. 3. c. 5. Docuit Apostolos suos, ut quotidie in Corporis illius sacrificio, credentes audeant loqui Pater Noster, &c.

(*b*) Aug. Ep. 89. Omnibus necessaria est Oratio Dominica, quam ipsis Arietibus Gregis, i. e. Apostolis suis Dominus dedit, ut unusquisque dicat. Dimitte nobis debita, &c. Falkner's *Vind. of Liturgies*, p. 121, 122.

(*c*) Plinii Ep. l. 10. Ep. 97. Carmenque Christo quasi Deo dicere secum invicem. Vid. *Falkner's Vind. of Lit.* p. 133.

Lucian brings in *Tryphon* giving an Account of several Practices of the Christians, and among the rest he says, "*Beginning with the Pray'r from the Father*, (*viz.* the Lord's Pray'r) "*and adding at the End, the Hymn with the many* "*Names*" (*a*). Which Dr. *Hammond* thinks was the Hymn in our Communion Service, which begins *Glory be to God on high*, &c. [See *Hammond's* View, *&c.* as above.]

In the third Century *Origen* says they had *constituted or appointed Pray'rs*. (*b*).

S. *Cyprian* makes the Priests *sursum Corda*, (*i. e.* lift up your Hearts) and the Peoples answering, *habemus ad Dominum*, (*i. e.* we lift them up unto the Lord) to be a stated Beginning and Preparation for the Service in his Time. (*c*)

In the Fourth Century the Liturgies of S. *Basil* and S. *Chrysostom* were compos'd.

In the Fifth, those Liturgies are mention'd by *Proclus*, Bishop of *Constantinople*, who had his Education in that City when S. *Chrysostom* was Bishop of it. (*d*)

And earlier than this the *Laodicean* Council prescrib'd the constant Use of Liturgies, *Can.* 18. This Council was held about the Year 364, (or earlier.) And this 18th Canon of the Council of *Laodicea* was approv'd by the great Council of *Chalcedon*, one of the first four General Councils, *Can.* 1. held about the middle of the fifth Century.

I need not come farther down, for if there were stated Forms of Worship in the first five Ages of the Christian Church, I hope it will be sufficient to take off the Imputation of their Stinting the Spirit.

And now I think I have shew'd you that Set Forms of Pray'r were appointed by God himself, practis'd by holy Men in the Old Testament, countenanc'd in the Jewish Church by our Blessed Saviour, commanded by him to Christians, consecrated by his own Example, and handed down to us thro' the Universal Church for five Hundred Years, (and no body disputed the Use of 'em in the following Ages.)

And now, my Brethren and Country-men, will any be so hardy as to assert that this Cloud of Witnesses, with our Lord himself at their Head, were a Set of People that worship'd God without the Spirit? I hope not.

(*a*) Lucian in Philop. apud Falkner ubi supra, p. 158. τὴν εὐχὴν ἀπὸ Πατρὸς, &c.

(*b*) Orig. contra Celsum. l. 6. ap. Falkner, Lib. Eccl. p. 108. Προσαχθείσαις εὐχαῖς.

(*c*) Cypr. de Orat. Dom. Pam. Edit. p. 271.

(*d*) Procl. Constit. de Trad. Liturg. in Bibl. Patr. Falkner, *Vind. of Lit.* p. 155. Falk. Lib. Eccl. p. 105. & *Vind of Lit. p.* 155. Vide Dr. Comber's *Hist. of Liturgies.*

I know

I know (however they of the Presbyterian Perſwaſion may oppoſe this) my Brethren of the Epiſcopal Communion were always for the primitive Way of Worſhip; and tho' they were not ſo happy as to have a ſtated Liturgy, they compos'd Forms for themſelves, and many of 'em out of the *Engliſh* Liturgy; and often wiſh'd their Worſhip might be perform'd in the ſame Manner in which it was in the *Engliſh* Church: And after the Revolution, the perſecuted Clergy of the Church of *Scotland* gave ſufficient Demonſtration of their Affection to the *Engliſh* Worſhip, by introducing the Book of Common Pray'r (to their laſting Honour) into ſome of their Aſſemblies.

It pleas'd Almighty God, of his Goodneſs to you, to put it into the Heart of our late moſt Gracious Queen, to comply with the pious Deſire of the Parliament of *Great Britain*, to grant a Toleration to thoſe of the Epiſcopal Communion in your Country; I hope ye will be thankful to God and her late Majeſty for that Favour; and to enable you who love Liturgies, to worſhip God acceptably in the Uſe of ours, and to contribute as much as I can (in the Spirit of Meekneſs) to take off the Prejudices of all my Country-men, which the Prepoſſeſſions of Education, or want of Acquaintance with it, may have left with them to this BOOK, I have undertaken this Task.

And therefore I ſhall, without farther Ceremony, apply myſelf to conſider in particular,

The COMMON PRAYER BOOK.

IN recommending this admirable Form, I ſhall, by the Bleſſing of God take notice of it,

I. As to the Subſtance of it. And,

II. As to the manner in which it is us'd.

I. The whole Book of Common Pray'r, as to its Subſtance, may be reduc'd to ſix Heads.

1. It conſiſts of *Pray'rs*, and thoſe taken out of the Holy Scripture, and the Forms of the ancient Fathers of the Chriſtian Church, agreable to the Holy Scripture; and I hope no Body will affirm, That it is unlawful to pray to God in the Words of holy Men in Scripture; or, That ſelect Pray'rs taken out of ancient Liturgies that are entirely conſonant to the Holy Scripture, and don't ſo much as carry a ſemblance of falſe Doctrine, may not be offer'd to that God who gave ſuch

Grace to the first Composers of those Liturgies, that they seal'd the Doctrine contain'd in them with their Blood.

The first Fathers are so much (and justly too) esteem'd by all Christians, that I take it for granted, whatever Portions of our Liturgy are transcrib'd from them, and agreable to the true Orthodox Apostolical Doctrine, will not be disputed, and therefore I shall not need to make any Apology for such Pray'rs as are to be found among them.

2. The Common Pray'r Book consists of *short Summaries of our Christian Faith*, commonly call'd *Creeds*. And they are three: The *Apostles* Creed, the *Athanasian*, and the *Nicene*. The first is so ancient, that it has been by many said to have been made by the Apostles themselves; it is so true in every Article, that no Orthodox Christian denies one Word in it; and so necessary, that every one must know and believe it that expects to be sav'd: And therefore it has, in all Ages, been receiv'd as the Symbol of the Christian Faith. The other two Creeds being only Enlargements and Explications of the Apostles Creed in some particular Articles, have been receiv'd (ever since they were fram'd) by all Orthodox Christians, as a Test to distinguish true Believers from those Hereticks against whose false Doctrines those Creeds were compos'd.

3. It is made up of *some Portions of Holy Scripture*; viz. The Epistles and Gospels, which are read on the Lord's Day, and those other Days appointed by the Church to be observ'd in Commemoration of the particular Steps of our Redemption, or for his Grace given to the holy Apostles, and other Martyrs. (Of all which in their due Time.)

4. Of the *whole Book of Psalms, and other select Christian Hymns*. As to the Psalms I need not say any Thing in Vindication of 'em; and for the other prescrib'd Hymns I hope to shew before I have finish'd this Letter, that there can no reasonable Objection be made against them.

5. Of some godly and pious *Exhortations* us'd by the Minister to the People; *viz.* Before the Pray'rs begin; In case there be a Communion, *&c.*

6. Of some *Occasional Offices*. Such as Baptism, Confirmation, *&c.*

These I think are the Substance of what is properly the Liturgy. As to the Rubrick, (*i. e.* the Directions which you see in small Letters, call'd Rubrick, because it us'd to be in red Letters in the ancient Liturgies) I shall take notice of any Thing material in it as I go along.

In all these I hope to shew, That there is nothing justly exceptionable, if you can be reconcil'd to,

II. *The*

II. *The Manner* in which our Worſhip is perform'd.

That therefore I may recommend it to you, I ſhall (God willing) take a ſhort View of the whole Liturgy, or Common Pray'r, juſt as we uſe it in our Lord's Day Service, and in the Service for Morning and Evening throughout the Year; and then I ſhall conſider the other Offices as they are in order.

When therefore we meet together to worſhip God, it is uſual with us for every particular Perſon as he firſt comes into his Pew in the Church, before he takes his Seat, to fall on his Knees to put up his private Pray'rs for the Aſſiſtance of God's Grace, and Holy Spirit, to enable him to offer him acceptable Service.

This Practice is ſo decent and reaſonable, that I wonder it ſhould not be every where us'd. When we come into the Houſe of a Superiour or Equal here among ourſelves, it is uſual to pay our Civility to the Maſter of the Family; And ſhall God Almighty's Houſe be the only Place treated with Diſregard, and his infinite Majeſty meet with leſs Reſpect from us than our Neighbours? I know you of the Epiſcopal Communion always follow'd this religious Practice; continue in well doing, and let others ſee your good Example, that they may imitate you in it. But becauſe the Devotion of your Hearts in Pray'r ſhould be accompany'd with an humble Poſture of Body, fall on your Knees, and ſay in the Words of that excellent Service which I am going to explain.

" Let thy merciful Ears, O Lord, be open to the Pray'rs of " thy humble Servant, and that I may obtain my Petitions, " make me to ask ſuch Things as ſhall pleaſe thee, through " Jeſus Chriſt our Lord. *Amen.* (*a*)
Our Father which art in Heaven, *&c.*

Or,

" Almighty and everlaſting God, who art always more ready " to hear than we to pray, and art wont to give more than " either we deſire or deſerve, pour down upon me the Riches " of thy Grace, forgiving me thoſe Things whereof my Con- " ſcience is afraid; and giving me thoſe good Things which " I am not worthy to ask, but through the Merits and Media- " tion of Jeſus Chriſt thy Son our Lord. *Amen.* (*b*)
Our Father which art in Heaven, *&c.*

And when you have recommended yourſelves to God in theſe or the like Forms, then you may riſe and pay your Civilities

(*a*) *Collect for the* 10*th Sunday after Trinity.*
(*b*) *Collect for the* 12*th Sunday after Trinity.*

to your Neighbours as you ſee Occaſion, (always provided that you come in before the Worſhip is begun, which you ought ſtill to do; for in Time of Divine Service, it is highly Indecent, and indeed, Irreligious, to interrupt your Devotion by Bows and Curteſies to thoſe about you.)

When the Miniſter comes in, and is ready to begin the Service, then you muſt bend your Minds more particularly to what you are going about, and compoſe them to attend to what he ſays.

I know your Method of beginning your Service is by ſinging a Pſalm; I ſay nothing to diſparage that Practice; it is without doubt very lawful, and not indecent, and yet I will ſhew you a more excellent Way.

Sect. I. With us the Miniſter beginning the Service, reads with a loud Voice (as the Rubrick directs) one or more Sentences of Scripture: And thoſe are choſen on purpoſe to ſhew,

1. God's Willingneſs to forgive Sins upon Repentance: *Ezek.* 18. 27. *When the wicked man turns*, &c. Or, *Dan.* 9. 9. *To the Lord our God belong mercies*, &c. Or, *Pſal.* 51. 17. *The ſacrifices of God*, &c.

2. The Neceſſity of confeſſing our Sins: *Pſal.* 51. 3. *I acknowledge my tranſgreſſions*, &c. Or, 1 S. *John* 1. 8. *If we ſay that we have no ſin*, &c.

3. An Exhortation to Repentance: *Joel* 2. 13. *Rent your hearts*, &c. Or, S. *Matt.* 3. 2. *Repent ye*, &c. Or, S. *Luke* 15. 19. *I will ariſe*, &c.

4. An earneſt Pray'r for Pardon: *Pſal.* 51. 9. *Hide thy face*, &c. *Jer.* 10. 24. *O Lord correct me*, &c. *Pſal.* 143. 2. *Enter not*, &c.

Now what can be more edifying, than, before we begin our immediate Worſhip, to be excited to Devotion, by the Conſideration of our Sin and Miſery, and of the Mercy of God in promiſing Pardon upon Repentance; and thoſe declar'd from God's own Word. So that whatever Sentence or Sentences the Miniſter makes choice of, the People are thereby ſtirr'd up to a ſerious Reflection of the Neceſſity of Pray'r. And to help that Reflection, the Miniſter goes on with a ſhort but earneſt Exhortation (according to the Direction in the firſt Rubrick) in theſe Words,

Sect. II. *Dearly beloved Brethren, the Scripture moveth us*, &c. This is agreable to your own Cuſtom before your Pray'rs, and therefore if this Form of Exhortation be good, you will not make any Objection againſt the Uſage. And the bare reading this, were ſufficient to ſhew the Goodneſs of it: For the

Miniſter

Minister first addresses the People in a loving Manner; *Dearly beloved Brethren.* —— And when he has thus bespoke their Attention, he tells 'em, " *The Scripture moves us in sundry* " *places* [*viz.* in those Sentences which you have heard read, and in many others] " *to acknowledge and confess our mani-* " *fold sins and wickedness, and that we should not dissemble nor* " *cloak them* —— *but confess them with an humble, lowly, peni-* " *tent, and obedient heart.* Then he shews the Design of such Confession and Repentance; viz. " *To the end that we may* " *obtain the forgiveness of the same by his infinite goodness and* " *mercy.* Then he proceeds to shew, That the assembling of Christians is a more especial Season for confessing and imploring Pardon; " *And although we ought at all times* —— *yet* " *ought we most chiefly so to do when we assemble together.* Because the Design of our assembling is, " *To render thanks* " *for the great benefits which we have received at his hands, to* " *set forth his most worthy praise, to hear his most holy word,* " *and to ask those things which are requisite and necessary as well* " *for the body as the soul.* But because we cannot perform those Duties acceptably, while we continue in our Sins, therefore the Minister concludes the Exhortation with a friendly Importunity to move the Congregation to confess their Sins to God; " *Wherefore I pray and beseech you as many* " *as are here present, to accompany me with a pure Heart, and* " *humble Voice, unto the throne of the heavenly Grace, saying* " *after me.*

This short Exhortation is an excellent Help to prepare your Hearts, for the following Worship: According to the Advice of the wise Son of *Syrach*; Eccles. 18. 23. *Before thou prayest, prepare thy heart, and be not like one that tempts God.*

Sect. III. Being thus stirr'd up to Devotion by the Exhortation mention'd, the Minister and all the People go to their Knees, (as the Rubrick injoins) which being a Posture of Body generally requir'd of the People in our Worship, I will say something of it here, which may serve for all the rest till I come to the Communion.

And, indeed, I cannot be reconcil'd to those common Phrases, (as they are abus'd) that *It is the Heart that God requires*; and *that People may be devout in any Posture.* For, (*a*) we owe a Worship to God with our Bodies as well as our Souls. And though, without doubt, bodily Worship is but mockery where the Heart is gone astray, and that where a devout Posture is not practicable, as in Sickness, &c. God will accept the Will for the Deed; yet the Devotion of the Heart will be no Ex-

(*a*) 1 *Cor.* 6. 20. *Ephes.* 3. 14.

cuse

cuſe for the Contempt or Neglect of bodily Worſhip: For it is no Privilege of Chriſtianity, that I know of, to be more impertinently Remiſs in our outward Behaviour towards God Almighty, than we commonly are in our Addreſſes to Men: Nor can I apprehend what Authority any Man has, to be ſo much more familiar with his Maker, than he dares be with the (*a*) *Laird*, or his *Chamberlain*: I am afraid the indecent Poſture of ſitting at Pray'rs, gives ignorant People too much Ground to think, that all their Buſineſs at Church, is only to ſing Pſalms, hear Sermons, and let the Miniſter offer Pray'rs for the Congregation, which they are no farther concern'd in, than to ſtay till they are done and get ſhare of the Bleſſing. But you, when you worſhip God in Publick, do not begrudge him your Knees: And to ſhew what Authority we have for this devout Poſture (not to inſiſt on other Proofs) our Bleſſed Lord (who might have made as free with his Father, at leaſt, as any Body ſince) *kneel'd down and pray'd* thrice before his Paſſion, as both S. *Matthew* and S. *Luke* inform us. After his Example S. *Paul kneel'd down and pray'd* with the Elders of the Church, *Acts* 20. 36. And again, *Acts* 21. 5. when the Diſciples from *Tyre* accompany'd S. *Paul* to his Ship, *they kneel'd down on the ſhore and pray'd.*

And the primitive Church practis'd it conſtantly, except at ſome particular Times, in which they were obliged to ſtand at Pray'rs in ſome Churches. (*b*) *Euſebius* calls it, *The ordinary Cuſtom to kneel at Pray'rs.* And they who have found out, I do not know what, Superſtition in kneeling at Pray'rs in Churches, do commonly uſe that Poſture in private Families; and why it ſhould be lawful to kneel at Home, and yet be neceſſary to uſe the irreverend Poſture of ſitting in the Houſe of God, is what I cannot underſtand.

Having therefore ſo good Authority for kneeling, let both Miniſter and People (*c*) *worſhip and fall down, and kneel before the Lord our maker.* And in that decent and devout Poſture, let them begin that excellent Confeſſion, the whole Congregation ſaying after the Miniſter, (as the Rubrick directs.)

Sect. IV. In this ſhort but comprehenſive Form, every ſingle Perſon may confeſs his Sins of what Sort ſoever, under the general Expreſſions there us'd. " *We have erred and ſtrayed* " *from thy ways like loſt ſheep: We have followed too much the* " *devices and deſires of our own hearts: We have offended againſt* " *thy holy laws: We have left undone thoſe things which we ought* " *to have done: And we have done thoſe things which we ought not*

(*a*) *Landlord, and Receiver.* (*b*) *Euſeb. Eccl. Hiſt. lib. 5. cap. 5.* (*c*) *Pſal. 95. 6.*

" *to*

" *to have done: And there is no health in us.* And by this Form you see you may confess all your Sins to God, whether of Omission or Commission, open or secret, done deliberately, or by surprize: And one Perfection of this Form of Confession I take to be, that it is so general that the most pious may use it, and yet so full that it may suite the most profligate.

Certainly the Wisdom of our Church in beginning her Service with an humble Confession of Sin, is very commendable; for while we continue impenitently in Sin, we cannot perform any religious Duty acceptable to God; that we may therefore find Mercy, we here confess our Sins, *Prov.* 28. 13.

In this Confession, we begin with the most ancient and well known Attributes of God, his Power, and his Goodness; " *Almighty and most merciful Father.* And after confessing our Sins in general, we beg for Pardon and Mercy in the most humble yet pressing Terms: " *But thou, O Lord, have mercy* " *upon us miserable Offenders; Spare thou them, O God, who con-* " *fess their Faults; Restore thou them that are penitent.* And because we are not worthy of the Favour of God for any Good that we have done, we beg his Mercy for the Sake of our only Mediator Jesus Christ, and by Virtue of that Covenant and Promise which God was graciously pleas'd to make to Men in and through his Son: " *According to thy Promises declared unto* " *Mankind in Christ Jesu our Lord.* And because the Pardon of our Sins would not signify much to us without the renewing of our Lives, we beg that he may, for Christ's Sake, give us Grace to amend our Lives for the future: " *And grant, O* " *most merciful Father, for his Sake; That we may hereafter live* " *a godly, righteous, and sober Life; To the glory of thy holy* " *Name.* Amen.

I will not insist any longer upon the Matter of this Confession, lest I should be thought to doubt your Christianity; for no Orthodox Christian can find Fault with one Word in it.

But however good and sound it may be in itself, yet I am sufficiently aware that you who are not acquainted with our Way of Worship, will boggle at our Manner of using this Confession; *viz.* Allowing and enjoining the People to repeat every Sentence after the Minister. This, some say, confounds the Worship; others, that it is rank Popery. To vindicate this Manner of alternate Praying, I will, in as few Words as I can, shew you what Authority we have for it.

If we look into the Practice of the Jewish Church, What can be meant by many Expressions in the *Psalms*, where *David* encourages the People to say *Amen*, *Hallelujah*, but their having a Part in the publick Prayers? *Psal.* 106. 46.

The

The whole Congregation of the Children of *Iſrael* join'd to addreſs God Almighty, *Judg.* 21. 2. and ſaid, *O Lord God of* Iſrael, *why is this thing happen'd in* Iſrael? &c.

When *Solomon* had pray'd at the Dedication of the Temple in the Words of the 132d *Pſalm*, the People had alſo their Share, for *they bow'd themſelves, and worſhiped and praiſed the Lord, ſaying, for he is good, for his mercy endureth for ever:* 2 Chr. 7. 3.

Nor was this only a Jewiſh Practice, but likewiſe among the Apoſtles we have more than probable Arguments, for the Faithfuls joining their Voices in Pray'r: *Acts* 4. 24. The Apoſtles, and they of their Company, *lifted up their voice with one accord, and ſaid, Lord thou art God,* &c. Nor will it do to ſay, That one only pray'd, and the reſt join'd in their Hearts: For the Text ſays expreſly, *They* (*i. e.* the whole Company, *v.* 23.) *lift up their Voice*; and doubtleſs lifting up the Voice is one Thing, and joining with the Heart is another.

Again, S. *Paul* and *Silas* pray'd, *Acts* 16. 25. ſo that the Priſoners heard them. If any ſay, That firſt S. *Paul* utter'd his Pray'r, and then *Silas* (after he had done) begun his; this is ſaid without Proof, whereas their joining alternately in one Pray'r (that being the Cuſtom of the Jewiſh Church) is at leaſt more propable.

(*a*) And S. *Paul* expreſly ſuppoſes it to be the Buſineſs even of the *Unlearned* to ſay *Amen*, at the giving Thanks (*i. e.* at the Conſecration of the Sacrament, as Dr. *Hammond* thinks) ſo that in that Apoſtle's Opinion, ſome Anſwers to the Pray'rs are lawful: And he exhorts the *Romans, With one mind, and one mouth, to glorify God:* Rom. 15. 6.

And if we will take the Prophet's Repreſentation of the Angels, and S. *John*'s Account of the Church Triumphant for our Pattern, we will find this Practice agreable to that of the Heavenly Choir. Thus, *Iſa.* 6. 3. the Angels are repreſented crying to one another, *Holy*, &c.

And *Rev.* 7. 9. the Church above is brought in worſhipping alternately, (or Time about, as we *Scotſmen* call it) *The multitude cry'd with a loud voice, ſaying, Salvation*, &c. *ver.* 11. *The angels fell down and worſhiped God, ſaying, Amen, Bleſſing and Glory*, &c. And again, *Rev.* 19. 1. *I heard a great voice of much people in heaven, ſaying, Allelujah.* ver. 3. *Again they ſaid Allelujah: then the four Beaſts, and the twenty four Elders, fell down and ſaid, Amen, Allelujah.* And when *the voice came out of the throne*, ver. 5. *ſaying, Praiſe our God*, &c. *Then a voice of a great multitude, as of many waters, ſaid Allelujah*, &c.

(*a*) 1 *Cor.* 14. 6.

In these Places of the *Revelations*, we see those glorify'd Saints represented praying acceptably with these three remarkable Circumstances, 1. *Kneeling*, or *Prostration*, 2. *Making Responses*, or *answering one another*. 3. *Repeating the same Words often*. All which I desire you to note carefully as an Argument of the Excellency of the *English Liturgy*, which appoints all these to be used.

As to the Practice of the Primitive Church, (which it will not be much for any Man's Reputation lightly to despise) there are many Testimonies of the People's joining with their Voice in Prayer. St. *Cyprian's Sursum Corda*, pronounc'd by the Priest, (formerly mention'd (*a*)) and the People's answering, *Habemus ad Dominum*, is a sufficient Indication of this way of praying in the third Century.

St. *Basil* (who liv'd in the next Century) says (*b*) *Ep.* 63. that in his Time the Practice of many *Eastern* Churches was, that *every Man by his own Words did profess Repentance and make Confession*.

And *Gregory Nazianzen* declares, (*c*) Orat, 3. that *Julian*, in imitation of Christians, appointed a Form of Pray'r among the Heathens, to be said in Parts.

St. *Jerom* (*d*) (about the end of the fourth Age) says, the People spake in the Prayers with the Priest.

And *Gregory* the Great (*e*) (Century the sixth) affirms, that the Lord's Prayer was ordinarily said by all the People together, *Ep.* l. 7. c. 63.

And indeed, this Custom of the People's having a share in the Prayers of the Church is so very natural, that in Churches where it is not injoin'd, People fall, of themselves, into the Practice of it, tho' not so orderly, nor with such Understanding as the Liturgy directs. Thus I have very often observ'd in many Churches in *Scotland*, the better Sort of People repeating the Prayers after the Minister, and in some Places they were so well acquainted with this Form, that I have heard them sometimes go before him; while the more ignorant made Responses of their own, (loud enough to be heard of many in the Church) such as *Lord grant it! O God do it! Christ hear us! Lord have Mercy!* and the like.

And if it be lawful to join so far with your Mouth in the Prayers, (as to my knowledge many did without any Check from their Minister, and indeed who would hinder such Offers at Devotion) then how much the more edifying is it that the whole Congregation should have the same

(*a*) *Cypr. de Orat. Do.* p. 271. (*b*) Vide *Falkner*, lib. *Eccl.* p. 130. *Comber Comp. to Temple.* (*c*) *Falkner*, Ibid. (*d*) *Falkner*, Ibid. p. 131. (*e*) Ibid.

Answers,

Anſwers, that *all things be done decently and in order*, 1 Cor. 14. 40.

When therefore the Miniſter begins the Confeſſion, ſaying, *Almighty and moſt merciful Father*, let all the People ſay after him with an audible Voice, *Almighty and moſt merciful Father*, and ſo repeating after him every Sentence in the Confeſſion, which is ſo excellent a Compoſure that the reading of it will recommend it to all People of Senſe and Piety.

And if you ſay this with true Devotion, then you will have your Heart prepar'd for the Pardon which the Miniſter is going to pronounce in the

Sect. VI. *Abſolution*, Which is the next part of our Service. In recommending this, it will not be amiſs to ſay ſomething of the Power of Abſolution in general.

By the Power of Abſolution I mean, *an Authority left by our Bleſſed Saviour to Miniſters, (lawfully ordain'd to that Office) to forgive Sins upon ſincere Repentance and ſtedfaſt Faith.* This certainly is the leaſt that can be meant by Chriſt's Words to his Apoſtles, *John* 20. 23. *Whoſeſoever ſins ye remit*, &c.

That Chriſt gave this Power to his Apoſtles you ſee plainly in the Text: that it was not to die with them is as clear from our Lord's promiſing to be with 'em always, (*viz.* in the Exerciſe of their Miniſtry) to the end of the World.

Nor was the Power of Abſolution any part of the extraordinary miraculous Power which the Apoſtles had, for the Holy Ghoſt was not given in the fulleſt Meaſure till ſome time after this Commiſſion. And tho' the Inſpiration, which the Apoſtles and firſt Diſpenſers of the abſolving Power were endow'd with, enabled them better to diſcern who was qualify'd for Abſolution, and who not, that does not infer that the Power it ſelf dy'd with them: for ſince all the Power that (even) they had was only to abſolve upon Repentance and Faith; there is no reaſon why Chriſtians now ſhould be depriv'd of the Comfort of that Ordinance, becauſe we can't infallibly determine who is a true penitent Believer, and who is an Hypocrite.

When any Perſon who profeſſes to be griev'd and wearied with the burden of his Sins comes to me to deſire Abſolution, I muſt inquire with all due Caution, whether he truly repents. If I have reaſon to believe that he does, I will abſolve him, *i. e.* I will declare in God's Name that his Sins are forgiven. If he be a faithful Penitent, what I have looſed on Earth is (by vertue of Chriſt's Promiſe) looſed in Heaven.

I will not deny but I may be miſtaken in my Judgment, and may declare a Perſon abſolv'd whom God neither has nor will abſolve, becauſe he is a rotten Hypocrite; which I could not find

find out; but I know likewise that if S. *Peter* or S. *Paul* had absolv'd any Man, God Almighty would not ratify their Sentence, but upon the Score of Repentance and Faith: For Absolution is no Charm to give Pardon to one (in himself unqualify'd) by only pronouncing these Words, *I absolute thee in the name of the Father, and of the Son, and of the Holy Ghost.* But as other positive Institutions of the Gospel are *made means of Grace by God's appointment*, to those who are duly qualify'd for 'em, and partake worthily of 'em; so *Absolution* to a Soul fitly dispos'd by Faith and Repentance, is a *Declaration of God's Pardon* upon Earth, which will be ratify'd and confirm'd (without question) in Heaven.

If some have abus'd this Doctrine, and screw'd it up to such an unwarrantable Height as to make the Priests pronouncing these Words *I absolve thee*, &c. an absolute Pardon *ex opere operato*, *i. e.* by his bare speaking of the Words: Or if they have further taught, that Absolution ought to be given to a Person that has only an *imperfect Contrition*, which is call'd *Attrition*, (*i. e.* a slavish Fear of Punishment.) I say if any one has so taught, I am not to answer for that. Our Church gives no Countenance to such loose Doctrine; nor is she accountable for either the Opinions or Practices of others.

But however high or low some cary this Matter, no Christian can scruple the Absolution in our daily Service, [*Of the other two Absolutions in the Liturgy I shall speak in their proper places.*] Our daily Absolution begins " *Almighty God* " *the father of our Lord Jesus*, &c.

Here the Minister begins with the known Attribute of God; and, to raise our Confidence, he subjoins his being the *Father of our Lord Jesus Christ*, and therefore certainly the more willing to be reconcil'd to penitent Christians.

And what can be more comfortable to those who are sensible of their Sins, and heartily sorry for 'em, than to hear that that God, who is *Almighty* and can forgive, is also the *Father* of that Saviour who made Satisfaction for our Sins; and in and thro' him, is ready and willing to pardon us: And in token of his Willingness, " *Has given power and* " *commandment to his Ministers, to declare and pronounce to* " *his people being penitent, the Absolution and Remission of their* " *sins.* Thus the Minister encourages the People to hope for Pardon from these Considerations: And then he goes on to pronounce the general Remission in these Words, " *He par-* " *doneth and absolveth all those who truly repent, and unfeign-* " *edly believe his holy Gospel.*" The Meaning of which is no more than this: *That God (who has given Power and Authority to me, and other lawful Ministers, to declare his Pardon to penitent*

penitent Believers) *by my Mouth pardons all you who are duly qualify'd for it by Repentance and Faith.* And this general Pardon every one of the Congregation (who is duly disposed for it) may apply to himself: And then the whole Congregation are to join in " *Beseeching him to grant us true re-* " *pentance and his holy Spirit, that those things may please him* " *which we do at this present; and that the rest of our life here-* " *after may be pure and holy; so that at the last we may come* " *to his eternal joy thro' Jesus Christ our Lord.* Amen.

Now I beseech you to consider this part of our Service seriously without prejudice; how agreable it is to the Nature of the Gospel and the Christian Doctrine, and you will be convinc'd that here all things are done to Edifying, 1 *Cor.* 14. 26.

This *Absolution* is to be pronounc'd by the *Priest alone standing*, (says the Rubrick) *the People still kneeling.*

If any one is so ignorant as to take Exceptions at the Word *Priest*, they will find it afterward explain'd (*a*). The *Priest* is here particularly nam'd, because (tho' an inferiour Minister may read Morning and Evening Pray'r, or any Master of a Family who is not in holy Orders) *none* other but he that has been ordain'd a *Priest* or (as they are call'd) *Presbyter*, may take upon him to give *Absolution*; for that Power is a part of the Commission granted to the Apostles, and delegated thro' the whole Christian Church to their Successors the *Bishops*, and to *lawful Priests*; and in our Church granted by the *Bishop* to *Priests only* in their Ordination, but never to *Deacons* (*b*).

The Priest is to stand in pronouncing the Absolution, because it is an Act of Authority address'd in God's Name to the People, whereas the other Pray'rs are humble Requests address'd in their Name to God.

The next part of the Service, is,

Sect. VII. *The Lord's Pray'r.* [*To be said by the Minister as well as People kneeling, the Minister speaking with an audible Voice, and the People repeating it after him here, and in every other part of the Service wheresoever it is us'd*; as the Rubrick expressly directs.]

I am heartily sorry there should be any Occasion for proving to People who are call'd Christians, the Lawfulness of using this admirable Pray'r; but having said something of the ancient Use of it in the Christian Worship in the former part of this Letter, I shall only add *as an Argument ad homines*, to

(*a*) Vide *Litany of praying for Bishops, Priests and Deacons.*
(*b*) Vide *Ordering of Priests.*

you

you Gentlemen of the Presbyterian Perſwaſion, that in your own *Directory* for Worſhip, *the Lord's Pray'r* is not only recommend as *a Pattern for Pray'r*, but *allow'd* TO BE US'D AS A FORM. And the ſame Aſſembly of Divines who made that *Directory*, in their Annotations upon *the Lord's Pray'r*, ſay the ſame: So that from the avow'd Principles of the Presbyterians, the *Lords Pray'r* MAY be us'd in your Pray'rs. That your univerſal Practice is againſt this, is your own Fault, *and Father forgive you, you know not what you do.*

But for *you* of the *Epiſcopal Communion*, (who have ſo long and conſtantly adher'd to the Uſe of this *Divine Prayer*, that it has been a Part of your Diſtinction in Worſhip from your Neighbours) I ſhall have no need to vindicate our uſing it. All therefore that I ſhall do at preſent, is to ſhew the Reaſon of repeating it ſo often: For it may, perhaps, ſeem new to thoſe who are accuſtom'd to hear the Lord's Pray'r only once, to find it us'd four times in the ordinary Lord's Day Service.

To ſet you Right in this Matter, you may obſerve our Saviour's Words, S. *Luke* 11. 2. *When you pray, ſay, our Father*, &c. The leaſt that can be inferr'd from which is, that upon every Occaſion of ſolemn ſtated Pray'r Chriſtians ſhould uſe this Form; now, whether it ſhould be us'd to begin our Pray'rs, or in the middle, or at the concluſion, the Scripture is ſilent. If the Epiſcopal Church of *Scotland* us'd it after Pray'rs, and our Church ſometimes in the middle, and ſometimes in the beginning, it is not material ſo to be us'd every time we pray.

Now if you conſider our Service, the Lord's Pray'r is us'd only once in every diſtinct Part of it. For,

1. After the Lord's Pray'r the firſt Time, we riſe from our Knees, and make an Interruption in the praying Part, by reading ſome Chapters out of the Old and New Teſtament, ſo that the Lord's Pray'r is us'd only once in the firſt Part of our Service.

2. After the Creed, we go to Pray'rs again, and in that Part of our Service we ſay the Lord's Pray'r again once.

3. Once in the Litany, which is another diſtinct Part of Worſhip, only upon ſome Days. And,

4. In the Communion Service, (the firſt Part of which is repeated every Lord's Day, whether there be a Communion or not.)

So that the frequent Uſe of this Divine Pray'r is only a Compliance with our Lord's Command, *When we pray, ſay, Our Father*, &c. [*Of the frequent Interruptions in our Pray'rs I ſhall ſay ſomething by and by.*]

When therefore the Minister has ended the Absolution, and devoutly kneels with the Congregation; let all the People join Heart and Voice, saying along with him with a decent Loudness, *Our Father*, &c.

Sect. VIII. When the Lord's Pray'r is ended, the Minister says, "*O Lord, open thou our lips*; and the People answer, "*And our mouth shall shew forth thy praise.* Minister. *O God,* "*make speed to save us.* People. *O Lord, make haste to help* "*us.*

Our Natures are so frail that much of the best Things tires and clogs us, and the most serious among us all, are weary'd with being long intent upon Devotion. Therefore, to help our Infirmities, our holy Church has wisely chang'd our Manner of Worship. We are now to rise from our Knees to our Feet, and from praying to God, we are going to praise him. But because we can't offer up our Praises to him without his Assistance, we use some choice Sentences out of *David's* Psalms (*instead of the Mass-Book, which some foolishly, and others maliciously, object to us*) to implore God's Help to enable us to perform our Duty of Praise acceptably. The Minister saying out of *Psal.* 51. 15. *O Lord open*, &c. and the People answer out of the same Place, *And our Mouth*, &c. Then the Minister repeats his earnest Request for God's Assistance out of *Psal.* 70. 1. *O God, make speed*, &c. Answer. *O Lord, make haste to help us.*

And being thus encouraged by the Mercy of God, which all devout Christians have reason to expect by praying for it with a sincere Heart, we rise from our Knees, (*as the Rubrick directs*) and with all the Chearfulness of our Souls we give Glory to the Eternal Trinity, Three Persons and One God, by repeating that excellent short Hymn, commonly call'd *the Doxology*, the Minister saying, *Glory be to the Father, and to the Son, and to the Holy Ghost.* And the People answering, *As it was in the beginning is now, and ever shall be, world without end.* Amen.

As to the Substance of this Hymn (which is a short Creed, as well as an Act of Praise) I hope no Christian will except against it: For, whoever believes the Trinity, will not scruple to give Glory to each Person of that Trinity by himself; and whoever has a right Notion of the Deity, will readily assent to the latter Part of it; viz. *As it was in the beginning*, &c. *i. e.* That the whole Three Persons were *Co-eternal* together and *Co-equal*, and shall continue so for ever.

This Hymn has been of such ancient Use in the Christian Church, that it is not known when it begun to be us'd, but it became more universal after the *Arian* Heresy, and the Ortho-

Orthodox complain'd of *Arius*'s corrupting it by changing it to *Glory be TO the Father, BY the Son, and IN the Holy Ghoſt*, [*Theodr.* Hiſt. l. 2. c. 24. (*a*)] which is a certain Indication that it was us'd in the Church before *Arius*'s Time. The Faithful always ſtood at the repeating this Hymn, to ſhew that they held the right Faith in Oppoſition to all thoſe who deny'd the Divinity of our Bleſſed Saviour, or the Perſonality of the Holy Ghoſt: But more eſpecially has this been in Uſe in the whole Catholick Church ſince the firſt Council of *Nice*.

If it be ſaid, That there is no Occaſion for the Doxology now, becauſe *Arianiſm* is gone: I would have you to conſider that *Socinianiſm* (which is not in Effect much different from the other) is come in its Room. And if the Taint of that Hereſy has not reach'd to *North Britain*, I will beg leave to ſay, that that Happineſs is not owing to your want of ſtated Liturgies. But indeed I'm afraid there are Hereſies with you playing a ſecret Game, and by the Help of random Prayers (pardon the Expreſſion) lurk undiſcover'd: And however free you may be from *Arianiſm* or *Socinianiſm*, there is another ——*iſm* which I doubt gains too much Ground among my Countrymen, that I believe will ſcarce ſubſcribe to all the Creeds and Prayers of the ancient Church: I ſhall be heartily glad to find my ſelf miſtaken, and ſhall willingly recant my Error, when I am convinc'd of it by the Aſſent of thoſe who have eſpous'd (what I confeſs I think) new Opinions, to the *Athanaſian* and *Nicene* Creeds, and our excellent Liturgy. And this I take to be ſufficient reaſon for uſing the Doxology at this time of Day in the Church.

The frequent repeating of this ſhort Hymn can't ſtartle any Body that reads the Pſalms, and think it lawful to uſe one intire Pſalm in the praiſe of God. For in ſeveral Pſalms there are Forms of Praiſe oftner repeated than the Doxology is in our whole Service. For Inſtance, I would ask any one who ſcruples to repeat that Hymn ſo often, whether his Conſcience can ſuffer him to ſay or ſing the 136th Pſalm, where the ſame Words [viz. *For his Mercy endureth for ever.*] are to be found twenty ſix times? If he can with a good Conſcience ſing that Pſalm, (as he certainly may) or a conſiderable Part of it, why ſhould the *Glory be to the Father*, &c. offend him? If it be ſaid, that the 136th Pſalm is Canonical Scripture, and the other not? I anſwer, That tho' this ſhort Hymn is not in Scripture in the very Form of Words, yet in Senſe and Subſtance it is; and ſure many Things are lawful, (by being agreable to Scripture, and provable out of it) tho' the very expreſs

(*a*) *Sparrow Rational.* p. 32.

Words are not joined together there, or elſe let *Extempore* Pray'rs look to themſelves.

I told you that we riſe when we repeat the Doxology, and indeed (beſides our ſtanding up at this Hymn, to ſhew our Faith in the Holy Trinity) it is highly requiſite we ſhould ſtand in all our Praiſes, whether they be ſaid or ſung. When we praiſe we ſpeak to God, and he that takes upon him to ſpeak to God in the indecent Poſture of ſitting, I think it deficient both in Religion and good Manners.

The Primitive Fathers had no ſuch Cuſtom, nor did it come in Uſe in the Chriſtian World, till the Life and Soul of Religion, in a great Meaſure, went out of it.

Our Church therefore, which loves and follows the decent Practice of Antiquity, commands her Children to *ſtand* up at this Hymn, and at all the other Acts or Praiſe in our ordinary Worſhip, (I mean at the Pſalms and Hymns generally repeated). So that when the Miniſter ſays, *Glory be to the Father*, &c. let all the People chearfully anſwer, *As it was in the beginning*, &c.

Then the Miniſter ſays, *Praiſe ye the Lord.* And the Congregation anſwer, *The Lord's Name be praiſed.*

This ſhort Form of Praiſe is ſo often to be found in the Book of Pſalms, and other Prayers and Hymns recorded in the Bible, that I need not ſay any Thing in its Vindication. The Primitive Church had ſuch a Veneration for it, that they would not tranſlate it out of the original *Hebrew*, but uſed the Word *Hallelujah* often in their Service: But our Church (that ſhe might have nothing in her Worſhip but what the meaneſt of her Children may underſtand) has made *Engliſh* of that which was ſo often in holy *David*'s Mouth, that (according to St. *Paul*'s Rule, 1 *Cor.* 14. 15.) we may *ſing with the Spirit, and ſing with the Underſtanding alſo.*

Sect. IX. When therefore the Miniſter and People have ſtirred up one another by this ſhort Form of Praiſe, and the ſutable Anſwer to it, then the Miniſter proceeds to praiſe God in the Words of holy *David* more at large, *viz.* The 95th Pſalm, (which the Rubrick directs to be ſaid or ſung every Day at Morning Prayer, *except on* Eaſter Day, *when their is another Anthem appointed to be uſed inſtead of this Pſalm*, viz. *Some Portions of Scripture proper for that Solemnity, taken out of* 1 Cor. 5. 7. Rom. 6. 9. 1 Cor. 15. 20. *which are ſet down before the Collect, Epiſtel and Goſpel for* Eaſter Day; *and likewiſe on the 19th Day of every Month, this 95th Pſalm being in the Courſe of Pſalms for the Day, it is not repeated as a preparatory Hymn as on other Days.*)

And

And certainly in the whole Book of Pſalms there is not one fitter to excite our Devotion than this; for here we encourage one another to praiſe God. The Miniſter begins, *O come let us ſing unto the Lord: let us heartily rejoice in the ſtrength of our Salvation.* The People anſwer, *Let us come before his Preſence with Thankſgiving, and ſhew our ſelves glad in him with Pſalms.*

It would be an unneceſſary Task to enlarge upon the Excellency of this Pſalm, nor will my deſign'd Brevity admit of it.

All then that I ſhall do at preſent, is to vindicate the Practice of our Church, in having this, and all the other Pſalms and Hymns, read alternately, *i. e.* one Verſe by the Miniſter, and another by the People.

Indeed, the Rubrick does not command the reading the Pſalms alternately; but it is ſo univerſally practis'd, that it will not be amiſs to ſhew you what Authority there is for it.

And for this (beſide what I obſerv'd before of the Peoples joyning with their Voice in Pray'r) we may farther conſider the Scripture Practice which appears from many Places.

When *Moſes* and the Children of *Iſrael* ſung, *Exod.* 15. 1. *I will ſing unto the Lord, for he has triumph'd glorioufly*, &c. *Miram* the Propheteſs, the Siſter of *Aaron, took a timbrel in her hand, and all the women went out after her, and* Miram *ANSWERED them, ſing ye to the Lord for he has triumph'd* &c. Here was a Pſalm to the Praiſe of God, and the People, *as well Women as Men*, had their Share in it: It is true they ſung it, and had Inſtruments of Muſick in their Praiſes, and I wiſh we could imitate them in that laudable Practice; but till you learn to perform your daily Praiſe in that heavenly Manner, you muſt make the Devotion of your Souls, and the Harmony of your Minds, ſupply the Place of their Vocal and Inſtrumental Muſick. In the mean Time they who can, would do very well to encourage the Cathedral Manner of Worſhip, *viz.* by ſinging all the Pſalms and Hymns, inſtead of ſaying of them, and praiſing God with holy *David* upon Organs and other Inſtruments.

That the Pſalms and Hymns in the *Jewiſh* Service were perform'd in Parts is aſſerted by many Authors, and is evident from the very Titles of the Pſalms; for the Bible Tranſlation ſhews us, that many of them were ſent by *David to the chief Maſters of the Choir*, (*without doubt to be ſet to Tunes for the ſolemn Service of God.*) Thus the 4th Pſalm is directed to the chief Muſician upon *Neginoth*; the 5th Pſalm to the chief Muſician upon *Nehiloth*, &c. and particularly, the 39th is directed to the chief Muſician, even to *Jeduthan*, who (as we find 1 *Chr.* 25. 1—3.) was one of the Superintendants of the Choir for the Service of the Church.

And that these Psalms were sung in the *Jewish* Service by Parts, is plain from *Ezra* 3. 10, 11 —— *They set the Priests in their apparel with trumpets, and the Levites, the sons of* Asaph, *with cymbals, to praise the Lord after the ordinance of* David *king of* Israel. *And they sung together by course in praising and giving thanks unto the Lord, because he is good, for his mercy endureth for ever towards* Israel. *And all the people shouted with a great shout when they praised the Lord.* Here *Ezra* tell us, that the Priests and Levites were set with Trumpets and Cymbals, to praise the Lord AFTER THE ORDINANCE OF *DAVID*. Now the Places referr'd to in the Margins of your Bibles, to shew what this Ordinance of *David* was, are 1 *Chr.* 6. 31 and chap. 16. 7. and chap 25. 1. in the second of which Places, *viz.* 1 *Chr.* 16. 7. we find that David *delivered a Psalm to* Asaph, *and his Brethren* ; and at the Conclusion of the Psalm, ver. 36. *All the people said, Amen, and praised the Lord.*

Now if the Psalms were compos'd by the royal Psalmist, and other inspir'd Men ? If they were sent, or delivered, to *Asaph*, to *Jeduthan*, *and other Masters of the Choir*, to be set to several Tunes ? If they were perform'd in the publick Service with the joint Voices of many, and several musical Instruments ? I appeal to the common Practice of the World in solemn Pieces of Musick, whether they are not perform'd by different Parts. And the People's saying, *Amen*, *Hallelujah*, [*or praise ye the Lord*] as they are commanded in several Psalms shews, that certainly the Peoples speaking with their Voice in the praise of God is agreable to the Jewish Practice.

That our Saviour disliked not this manner of singing Psalms, is evident from his saying nothing against it, (tho' without doubt he was often present at it.) Nay, we have more than probable Arguments that he practis'd this Way with his Disciples ; for we find, St. *Matth.* 26. 30. that *they sung an Hymn.* Now you can't suppose that our Saviour gave out the Line, and the Disciples sung it, (as your Custom is) for that is only a late Practice, but rather (as learned Men observe to have been the (*a*) Practice of the Jews) they had some select Hymns adapted to particular Occasions, and sung them in Parts. See *Isa.* 6. 3 *Rev.* 7. 9. chap. 19. 1, 3, *&c.*

And for the Primitive Church, Pliny's *Hymn to Christ sung* (*b*) *to one another*, (formerly mentioned) is a good Evidence. It is hard to call this Practice unlawful, which is supported by so good Authority.

(*a*) Vide Faulkner's Lib. 1. Eccl. p. 129. *where he quotes the* Talmud *and* Fagius.

(*b*) Secum Invicem.

And

And whoever conſiders our Way, will judge it more for Edification than yours: For at your rate of Praiſe, *viz.* by ſinging five or ſix Verſes of a Pſalm at the beginning of your Service, and as many after it, (and perhaps as many more before your Lectures) the whole Book of *Pſalms* can't be gone thro' in many Years: Whereas in our Church, we praiſe God by reading (or ſinging) the whole Book once every Month, where there are Prayers every Day; and even where there is only the Lord's Day Service the Pſalms are read thrice over (and almoſt half through a fourth Time) in two Years.

And indeed who ever conſiders how admirably the Pſalms are fitted for all Conditions of Life; to elevate our Minds in Praiſe; to excite our Devotion in Prayer; to comfort us in Affliction; to inſtruct our Ignorance: In a Word, how excellently they ſerve to all Purpoſes of Religion: I ſay, whoever ſeriouſly conſiders this, will be well ſatisfy'd with the Wiſdom of our Church in appointing the Pſalms to be ſo frequently read.

When therefore we have praiſed God in the Words of the 95th *Pſalm*, we go on with the whole Book of Pſalms in order, reading a certain number Morning and Evening till the whole 150 be read over in 30 Days, without being any clog or hinderance to Devotion. And every Pſalm is concluded with *Glory be to the Father*, &c. to ſhew, that as in the Pſalms we worſhip the God of the Jews, ſo by this ſhort Acknowledgment we profeſs ourſelves true Orthodox Chriſtians.

And leſt the People ſhould think that the Pſalms are only to be read as Inſtruction, but no Part of immediate Worſhip, (if the Miniſter read them by himſelf) therefore the whole Congregation bears a Part, and with one Mind and one Mouth glorify God.

When the Miniſter then begins the Pſalms, he ſays *the 1ſt, 2d, 3d or 4th Day of the Month*, (or whatever other Day it happens to be) *Morning* (*or Evening*) *Prayer*; *the 1ſt, 9th, 15th or 19th Pſalm*, &c. And then both Miniſter and People (ſtanding as before) read the Pſalms appointed for the Day by turns; *i. e.* the firſt Verſe by the Miniſter, and the next by the People, till the Pſalms are all read. If it falls to the Miniſter to read the laſt Verſe of any Pſalm, the Congregation ſay, *Glory be*, &c. and the Miniſter anſwereth, *As it was in the beginning*, &c. and the People begin the next Pſalm: And ſo on till the Courſe of the Day is ended.

Some make an Objection, that the Tranſlation of the Pſalms us'd in the Common-Prayer-Book is different from what is in our Bibles. I ſhall not at preſent take Notice of all the different Phraſes in one and the other. I believe they are both

very good: And Dr. *Falkner* (*a*) shews, by comparing our Translation with that of the Septuagint and the Syriack Version, that ours is more agreable to the Original *Hebrew* than any Translation used by the ancient Christian Churches.

The Translation of the Bible is newer and more agreable to the present Way of speaking; but that in the Liturgy is very good too, and may lawfully be used, And therefore I believe the Governors of the Church did not think fit to alter the Translation in the Pray'r Book, because the People of *England* were so well acquainted with it, that it would have been hard to have brought them to a new one; and perhaps too, the more Ignorant might have been made to believe, that the Clergy had a Mind to alter the Doctrine. (For ill Men have put stranger Things into Peoples Heads than this, with less Colour of Reason.) But I proceed.

Sect. X. Having thus read the Psalms, the Rubrick directs that the Minister shall read a Chapter (which is called a Lesson) out of the Old Testament.

It might be expected that no Society of Men (who own the Holy Scripture to be God's Word, and the Rule of Faith) would exclaim against reading them in the publick Congregation. Our Blessed Saviour bids the Jews *search the Scriptures*, S. *John* 5. 39. The Scriptures of the Old Testament were read every Sabbath Day among the Jews (*b*). The Apostle S. *Paul* commends the *Bereans* for their Diligence in reading the Scriptures, *Acts* 17. 11 And he appointed his Epistle to the *Colossians* to be read both in the Church of the *Colossians* and *Laodiceans*, and also the Epistle to the *Laodiceans* to be read at *Colloss*, *Col.* 4. 16.

It would be needless in some Parts of the World to say any Thing to perswade Christians to the Publick Reading the Word of God; but any one who knows that it was the constant Practice of the Episcopal Church of *Scotland* to have the Scriptures read to the People, and that upon the aboliſhing Episcopacy there, the reading of the Scriptures in the publick Assemblies was UNIVERSALLY laid aside, (or forbidden) I say, he that knows that (as you and I do) will not think it amiss to press the ancient Practice.

As to you then of the Presbyterian Perswasion, I desire you to read your own Directory, which appoints *one Chapter out of the Old Testament, and one out of the New, at every Meeting, and sometimes more.* Now how do you perform this Rule? Is there such a Thing used in any of your Assemblies in *Scot-*

(*a*) Lib. Eccl. *p.* 180.
(*b*) *Joh.* 8. 35. *Acts* 13. 14, 27. *Ibid.* 15. 21.

land?

land? Have you not hinder'd the Readers, (in Parishes where the Episcopal Minister was turn'd out, and your People came in their Room) I say, have you not forbidden them (to my certain Knowledge) to read the Scriptures as they us'd to do? If your Directory was wrong, correct it, and don't let it stand as a Reproach to you; but if (in that) it was agreable to Scripture and Antiquity, then follow the Rule, and let the poor People have *the Key of Knowledge.*

And for those of the Episcopal Communion, who always had the Holy Scriptures read, I hope they will not dislike our Worship for being agreable (in this Respect) to their own. Hear then the Word of God with all Reverence, and humble Attention; For *all Scripture was given by inspiration of God,* 2 Tim. 3. 16. *and is profitable for doctrine, for reproof,* &c.

[The Order in which the Holy Scripture is to be read, you will see before the Morning Prayer. For finding the Lessons for Week Days, you must look in the Kalendar for the Day of the Month, and over against it you find what Chapters are to be read: But for Sundays and Holydays there is a Table before the Kalendar which directs you to the Lessons: If there be but the first Lesson in that Table, then you must look the Day of the Month for the Second.]

According to our Kalendar, the Old Testament (which is always us'd for the first Lesson) is read once a Year, (except some Part which is left out.) The New Testament (which is the second Lesson) is read thrice.

That there are some Chapters omitted in our Kalendar, I think may be for the two following Reasons. 1. Because some of them are less edifying. 2. Others of 'em have never been understood. But of this by and by.

As they begun the Year in the Church Account (following the ancient *Roman*) so they begun the Bible with *January.* Our Church did not alter the Method (tho' we begin our Year on the 25th of *March*) but reads the first Chapter of *Genesis* on the 2d of *January.* [Of Circumcision Day, which is the 1st of *January*, and has a proper Lesson, I will speak afterwards.] And so in our ordinary Service, we read the whole Book of *Genesis* for the first Lesson at Morning and Evening Prayers, except the 10th, 11th, and 36th Chapters. which are omitted, because they contain only hard Names and Genealogies. In reading *Exodus* (which begins *January* 27, Even. Pray'r) we pass by several Chapters, as being peculiar to the Jewish Service, such as the Order of the Tabernacle, the Habit of the Priests, and the then particular Sacrifices, and therefore less edifying to Christians. And for the same Reason there is little of *Leviticus* read: They are proper for pri-

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vate Reading, but in the publick Aſſemblies more inſtructing Portions of Scripture are properer.

It would be too tedious to go through all the Chapters of the ſeveral Books of the Old Teſtament: And tho' no Chriſtian will preſume to ſay, That there is one Chapter in the Holy Bible that is not worth Reading; or, that thoſe we omit were not very proper to the Deſign of the Holy Ghoſt; yet, I hope, I may ſay, without Offence, that it was wiſely done in the Governors of the Church to leave out ſome Chapters, which don't ſo much concern ſimple People to know, to make Way for others more uſeful for Example of Life, and Inſtruction of Manners. For Inſtance, It was very proper for *Moſes*'s Deſign in giving an Account of the Poſterity of *Eſau*, *Gen.* 36. to ſhew the great Progeny he left behind him; but I humbly conceive, one of your People would not be much wiſer or better for hearing forty-three Verſes full of hard Names, which he would forget before they were all read: Any one that has the Curioſity to know how many Dukes deſcended from *Eſau*, may read that Chapter at Home; but in the Church, an Account of God's Providence in preſerving *Joſeph* from the Malice of his Brethren (which follows in the next Chapters) is more edifying. Thus,

In Places where there is conſtant Weekly Pray'rs, the Old Teſtament is read once a Year; but where there is only the Lord's Day Service, the moſt edifying Parts of it are only read, (as may appear from the Table of proper Leſſons for Sundays.)

Obj. I might now paſs on to the next Part of our Liturgy, but for one Objection, *viz.* That on Week Days ſome Chapters out of the Apocrypha are read for the firſt Leſſon, tho' it is not own'd to be Canonical Scripture.

In anſwer to this I deſire you to Obſerve,

1. That none of the Apocrypha is read on the Lord's Day, but on ſome Week Days.

2. We don't impoſe it upon our People as the Word of God, for we declare the contrary in the 6th Article of the Church of *England*.

3. We eſtabliſh no Article of Faith by its Authority, but read ſome Chapters out of it *for Example of Life, and Inſtruction of Manners*; as the ſame 6th Article declares.

And, indeed, ſome of the Apocryphal Books are very proper for that; particularly, that excellent Book *of Eccleſiaſticus, or the Wiſdom of* Jeſus *the Son of* Syrach; which (next to the Holy Scriptures) is, I think, the wiſeſt and moſt divine Writing that I have ever read. There are ſome Parts of the Apocrypha which we don't read, *viz.* The Books of *Eſdras*; the

the Supplement to the Book of *Eſther*; the 26th of *Eccleſiaſticus*, and ſome Part of the 25th, 30th, and 46th Chapters; the Book of *Baruch*; the Song of the Three Children; the Pray'r of *Manaſſeh*, and the two Books of *Maccabees*. Becauſe ſome of theſe are liable to Exception; but what we do read is very ſafe. Tho' if any one ſcruples any Part of *Tobit* or *Judith*, ſince we don't allow them Divine Faith, when thoſe Chapters are read, the People my pick what's good out of 'em, and let the reſt ſlip by as human Failings. It is poſſible you may, at a chance Time, hear an indifferent Sermon, and yet there may be ſome good Things in it: Let old *Tobit* but come in for ſome uſeful Inſtruction, and if you find ſo many real Faults in any Chapter of the Apocrypha, (appointed by our Kalendar to be read) as I ſhall ſhew in ſome Sermons, and (*a*) Letters, which have been approv'd by your People, I will own myſelf miſtaken. And this I hope is enough to account for the firſt Leſſon.

When, therefore, the Miniſter has read with an audible Voice one Chapter out of the Old Teſtament, (or upon ſome Days out of the Apocrypha) the People all riſe to give Thanks to God for ſo graciouſly revealing his Will to them, and to that End the Miniſter begins an Excellent Hymn, well known to the Chriſtian Church, by the Title of *Te Deum*, &c. *We praiſe thee, O God*, &c.

Sect. XI. Of the Uſe of Pſalms and Hymns in General, I have ſaid ſomething already; and alſo of the Decency and Reaſonableneſs of ſtanding at our Praiſes. I ſhall not trouble you to reſume what I then ſaid: But in a few Words conſider this Hymn in Particular.

It has been commonly ſaid to have been compos'd by S. *Ambroſe*, the learned and pious Biſhop of *Millain*, and has been famous in the Church theſe many Ages. It contains not only a moſt pious Form of Thankſgiving, but a moſt Orthodox compendious Confeſſion of Faith, and a devout Pray'r. The Words of this Thankſgiving, being for the moſt Part taken out of Scripture, are unexceptionable: For we addreſs our ſelves to praiſe God, by ſaying,

" *We praiſe thee, O God, we acknowledge thee to be the Lord.* The People anſwer, " *All the earth doth worſhip thee, the Father* " *everlaſting.*

Then we encourage one another to this Duty from the Example of the Heavenly Hoſt; *viz. The Angels, Cherubim, Seraphim, Apoſtles, Prophets, Martyrs, then of the whole Church*; " *To thee, all Angels*, &c.

(*a*) *See Mr.* Rutherford's *Letters.*

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In the second Part of this Hymn, we are taught to confess the Glory of the *Eternal Trinity*, our Saviour's *Divinity*, *Incarnation*, and *Redemption*, purchas'd by him, " *The Father of an in-* " *finite Majesty*; *thine honourable, true and only Son*; *also the* " *Holy Ghost the Comforter*, &c.

In the third Part of it we have a devout Pray'r to that Saviour for Mercy and Protection against all Dangers and Temptations. " *We therefore pray thee help thy Servants*, &c.

I might easily enlarge upon the Excellency of this Hymn, but being perswaded that no Orthodox Christian can find Fault with one Word in it, I will leave you to find out the Elegancy of it by a farther Acquaintance with it. And I shall not doubt to affirm, that whoever joins heartily in this Primitive Form, and considers it without Prejudice, will see a truer Spirit and Life of Devotion in it, than in all the *Extempore* Effusions that ever they heard.

It is true the Church allows another Hymn to be us'd here at the Discretion of the Minister, *viz. The Song of the three Children*, which is a very good one; and tho' it is not Canonical Scripture, is agreable to the Tenor of the 148th Psalm, and therefore liable to no Exception. But because it is seldom or never us'd I don't insist upon it.

When the Minister then, after the first Lesson, begins in the Words of the ancient Father St. *Ambrose*, (as is suppos'd,) *We praise thee, O God*, &c. let the whole Congregation join Heart and Voice, and say, *All the Earth doth worship thee, the Father everlasting.*

And when you have said a devout *Amen* at the close of it, then prepare your Minds to hear, with reverend Attention, the second Lesson, taken out of the *New Testament*, which is the peculiar Charter of Christians.

[*Note*, That we don't use the Doxology after the *Te Deum*, because the whole Hymn is a continu'd Doxology to the Trinity.]

I have told you, that the *New Testament* is read over thrice a Year, except the Apocalypse, or Revelation of St. *John*, out of which only some few Lessons are taken upon particular Occasions; and the rest of that Book is mysterous, and therefore our Church wisely leaves those dark Passages to be expounded by Time, and entertains her Children in her daily Devotion with more easy Instruction.

We begin the Year with St. *Matthew*, and read every Morning a Chapter out of the Gospel, or Acts of the Apostles, in order, till they be all read over, (which is finish'd the 2d Day of *May*) and then we begin with St. *Matthew* again. And for the Evening Service we read all the Epistles, from *Rom.* 1. to the End of St. *Jude*'s Epistle, and then *Rom.* 1. again; as may be seen in the Kalendar.

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Having therefore read in the second Lesson an Account of our Saviour's Birth, or of his mighty Works, or of his Passion, Resurrection, Ascension, the Descent of the Holy Ghost; or else of the great Grace given to the Apostles; what can be more edifying, than to praise God for his Mercy in redeeming us, and making known to us the glad Tidings of Salvation: And therefore we all rise to our Feet, and join with the Minister to praise God in the Words of old *Zachary*, St. *Luke* 1. 68. *Blessed be the Lord God of* Israel, *&c.* or in the Words of the 100 Psalm, *O be joyful*, &c. Neither of which (they being the express Words of Scripture) is liable to any Exception that I know of.

Having then offered up our Praise to God in one of these Divine Hymns, and testify'd our Acknowledgment of the three Persons of the Blessed Trinity, by saying, *Glory be to the Father*, &c. Then we enlarge our confession of Faith, by repeating distinctly *the Apostle's Creed.*

Sect. XII. It is upon a true Profession and sincere Belief of the Christian Faith, that our Salvation very much depends. *If we confess with the mouth the Lord Jesus, and believe in our heart that God has raised him from the Dead, we shall be sav'd*, as the Apostle assures us, *Rom.* 10. 9, 10. *For with the heart we believe unto righteousness, and with the mouth confession is made unto salvation.*

And therefore our Church appoints the Creed to be rehears'd by all the Congregation together, that they may demonstrate their true Faith by owning (every Man for himself) this Form of sound Words; which being taking out of the *New Testament* is very fitly repeated after the second Lesson.

It may be thought unnecessary to say any Thing in Vindication of this Practice, since the Apostle's Creed is allow'd by all Orthodox Christians; and even they who differ from us in Worship dare not disown it. It is in the *Westminster* Confession of Faith, as well as in our Church Catechism, only with this Difference, that the Lord's Prayer and the Creed are in the Body of our Catechism, and are learn'd as a necessary Part of our Instruction to the Ignorant; whereas, in the Assembly's Catechism they are put in the Fag-end, as if People might chuse whether they will learn them or not. *Shall I praise you in this? I praise you not.*

You and we talk much of Faith, and a right Belief in Christ; and tho' That saving Faith is originally contain'd in the Holy Scriptures, and we are to believe nothing of Necessity to Salvation, but what is fairly deduc'd from them; yet for the Advantage of all Christians, this Summary of our Faith was compos'd, that at one View we may see what we are to believe;

believe; that we may be saved: And since without Faith it is impossible to please God, to shew that ours is sound, with *one Voice*, as well as *one Heart*, we all repeat this short Symbol, which is so ancient, that it has been commonly said to have been compos'd by the Apostles themselves, and left to succeeding Ages as a Test of sound Doctrine.

By repeating this Creed we declare, in the presence of God, our full Assent, and faithful Adherence, to all the Articles of Faith contained in those Scriptures which we have heard read to us; and in Effect promise, that we will live and die in that Faith.

And that we may not forget our Obligation to a right Belief of those Truths, we repeat this Confession every time we worship God, that by often declaring our Assent, we may both understand them the better, and imprint them in our Memories, that upon every Temptation we may oppose *this Shield of Faith to destroy the fiery Darts of the Devil*, Eph. 6.

But tho' the Apostles Creed be very plain and expressive of our true Christian Faith, yet what will not the Wit and Malice of wicked Men abuse? For tho' the true Belief of the Articles of this Creed be sufficient to Salvation, they were perverted by Hereticks, and made to speak a Language to which the Holy Scriptures never gave any Countenance, and which the ancient Orthodox Fathers of the Church never understood. *I believe in Jesus Christ, his only Son our Lord*, was always understood by Orthodox Christians to denote, that Jesus Christ was GOD the SON of the same ESSENCE or SUBSTANCE with the Father, as himself says, *I and the Father are ONE*. But when by the Malice of the Devil, and the perverse Disputes, and cunning Arguments, of subtle Hereticks, that great Truth of Christianity came to be openly denyed and opposed; and when *Arius*, and his Followers, would needs expound the Creed, as well as the Scriptures, in a Sense unknown to the Apostles; then it was judged necessary to add (not a new Creed, but) a fuller Explanation of the old one; compos'd (as is generally said) by the learned and pious *Athanasius*, who, in almost a general Defection, himself stood in the Gap, against the united Force of the Emperour, and the *Arian* Clergy, and maintained the true Catholick Doctrine against almost the whole World: And tho' he was banish'd for his Steadiness, yet by the Blessing of God he re-established the right Faith: And that Creed (which to this Day goes under his Name) is the best Test against *Arianism* and *Socinianism* of any Form of Words in the Christian Church.

In this Creed is more at large express'd *the Doctrine of the Trinity*; for there we are taught to say, *Whosoever will be saved* ——

ved —— muſt worſhip one God in Trinity, and Trinity in Unity: And more particularly as to the Divinity of Chriſt. " *The* " *right faith is, that we believe and confeſs that our Lord Jeſus* " *Chriſt the Son of God, is God and Man. God of the SUB-* " *STANCE of the Father,* &c.

And is it not edifying to make this publick Profeſſion of our right Faith in the Words of the Creed? In our ordinary Service that of the Apoſtles is uſed, and upon ſome ſolemn Feſtivals, this other of *Athanaſius*, which is ſo full an Explanation of thoſe Fundamental Articles of the Trinity, and the Divinity of our Saviour, that no Heretick whatſoever can with a good Conſcience own this Creed, and at the ſame Time hold either the *Arian* or *Socinian* Principle. And he that refuſes to profeſs his Faith in the Words of this Creed, ought to be avoided as an Enemy to the Catholick Faith.

When therefore the Miniſter begins the Confeſſion of Faith, whether the ſhorter Apoſtles, or the longer *Athanaſian* Creed, let no Men be aſhamed to make a publick Profeſſion of his Faith, by ſaying aloud after him, *I believe in God*, &c. or by repeating alternately, *Whoſoever will be ſaved*, &c.

Sect. XIII. Having thus taken up ſome Time in reading the Scriptures, and bleſſed God for revealing his Will in them; and declar'd our unfeign'd Aſſent to thoſe Articles of Faith revealed in them; we then go about to addreſs our ſelves to God in Prayer: And becauſe we can do no good Thing of our ſelves, without the Aſſiſtance of God's Grace and Spirit, therefore the Miniſter recommends the People to God in the Words of S. *Paul*, 2 *Theſ.* 3. 16. *The Lord be with you*, i. e. The Lord be preſent with you, and aſſiſt you in the Performance of the holy Duties you are farther to be engaged in. The Lord be with you to pardon your Sins and Failings; and to excite in you that true Spirit of Devotion, which will make your Prayers acceptable to him.

And becauſe the Miniſter wants that gracious Aſſiſtance as much for himſelf as for the People; the whole Congregation makes Interceſſion for him, by anſwering in the Words of the ſame Apoſtle, 2 *Tim.* 4. 22. *And with thy Spirit*, i. e. The Lord Jeſus be likewiſe preſent with thee, and aſſiſt thee in going before us in our Prayers, and that no Imperfections or Sins of thine, hinder the Efficacy of God's Ordinances, and his Bleſſing to us upon thy Miniſtry.

And is it not very Edifying to ſee that Charity and Unity between the Miniſter and People, that they mutually ſalute and pray for each other? For as it is the Miniſter's Duty to pray for you, ſo S. *Paul* exhorts the People to pray for their Teachers, 1 *Theſ.* 1. 25. *Brethren pray for us.* And *Eph.* 6. 18, 19.

19. *Praying always* ——— *for all Saints: And FOR ME, that utterance may be given me that I may open my mouth boldly, and make known the myſtery of the Goſpel.* In purſuance therefore to thoſe Obligations we are under to each other, the Miniſter ſays, *The Lord be with you.* And the People anſwer, *And with thy Spirit.*

Then we go to our Knees again, and addreſs ourſelves to the Throne of Grace, with a devout Pray'r for Mercy and Pardon directed to each Perſon of the Bleſſed Trinity.

Lord have mercy upon us;
Chriſt have mercy upon us;
Lord have mercy upon us.

Sect. XIV. We have lately made a Confeſſion of a true Faith, and own'd all the Perſons of the Trinity, the Father, the Son, and the Holy Ghoſt; and it is fit that in our Pray'rs we ſhould apply to each of theſe for Grace and Mercy: So that the Meaning of theſe ſhort Petitions is no more than *O Lord* God the Father, *have mercy upon us*; *O Chriſt* who art God the Son, *have mercy upon us*; *O Lord* God the Holy Ghoſt, *have mercy upon us.*

And is it not edifying to addreſs ourſelves to one God and Three Perſons for the Pardon of our Sins, and Grace to enable us to offer acceptable Service to God?

Jeſus, Maſter have mercy upon us, offer'd with Zeal and Devotion by the Lepers in the Goſpel, prevail'd with our Saviour to heal them, S. *Luke* 17. 13. And why ſhould we think that the ſame Pray'r put up with the ſame Affections, and preſs'd by a becoming Importunity to the Father, Son and Holy Ghoſt, ſhould have worſe Effect now?

I ſhould abuſe my Reader's Patience, and never come to an End of this Letter, ſhould I enlarge as much as I might upon every Part of our Liturgy: But my Deſign is to explain, and not to ſhew, all the Beauties of it; and if I ſhall by any Labour of mine undeceive thoſe who have taken a Prejudice at our excellent Worſhip, I ſhall think my Pains well beſtow'd: And they who will not be convinced with Reaſon when it is offered, without the verniſh of Learning and fine Dreſs, (which I have by no Means affected in this Undertaking) I hope they will not take it amiſs that I ſay, God the Father, God the Son, and God the Holy Ghoſt, have Mercy upon them, open their Eyes and Hearts, *and give them Repentance to the acknowledgment of the Truth.*

Sect. XV. The next Part of our Service is the *Lord's Prayer.* I told you before that we uſe this Form in every diſtinct Part of

of our Worſhip, and that it is very edifying to make up the Defects of our Pray'rs by this divine and perfect Form. Our Pray'rs therfore having been interrupted (as ye have ſeen) by reading the Scriptures, it is expedient now that we renew our Pray'rs, to begin with this Form which we are ſure is the beſt, and therefore we ſay again as our Bleſſed Lord has taught us, *Our Father*, &c.

This Pray'r conſecrates ours; and if it be ſaid with ſincere Devotion, can't but be acceptable to God. And for my Part, were I in ſuch Circumſtances that I were under a Neceſſity of chuſing whether I would ſay the *Lord's Pray'r* alone, or another without it; I would much rather take my hazard of God's hearing the Pray'r of his Son, tho' ſhort, and granting me every thing that he ſaw convenient for me, without uſing any other Pray'r, than to put up all my Wants in the beſt Pray'r that ever was devis'd by mortal Man when the Lord's Pray'r was omitted.

When therfore the Miniſter begins *Our Father*, &c. let the whole Congregation join, and repeat devoutly every Petition after him; and I don't know what Confuſion ſome People may pretend to find in the united Voice of the Aſſembly of Chriſtians, but I declare nothing raiſes my Devotion more than to hear the whole Church ſaying aloud thoſe things which they are allow'd to join in, whereof the *Lord's Pray'r* is always one wherever it is us'd.

Having thus Addreſs'd God Almighty in our Saviour's Words, we purſue our Requeſts; the Miniſter going before, and the People following, with ſome pious Ejaculations out of the Pſalms and other places of Holy Scripture: As, *O Lord ſhew thy mercy upon us.* Anſ. *And grant us thy ſalvation.*

Sect. XVI. We can't too often implore God's Mercy: And we find the blind Man in the Goſpel, when the Multitude rebuk'd him for crying *Jeſus thou ſon of David have mercy on me*, S. *Luke* 18. 38. He repeats the ſame Supplication, *Thou ſon of David have mercy on me.* And his earneſt repeating of thoſe few Words mov'd our Saviour to Compaſſion, ſo that he reſtor'd his Sight.

Our Church therefore does not make uſe of any Petition oftener in her Service, than this for Mercy. In this place it is taken out of the 85th Pſalm, v. 7. *O Lord ſhew thy mercy upon us.* And the People anſwer in the very next Words, *And grant us thy ſalvation.*

But becauſe we don't aſſemble together to Pray only for ourſelves; but the Apoſtle commands, 1 *Tim.* 2. 1. *That ſupplications, pray'rs, interceſſions and thankſgivings be made for all men; for Kings and all in authority.* Therefore the Mi-

niſter prays, *O Lord ſave the King*, 1 Sam. 10. 24. And the People anſwer, *And mercifully hear us when we call upon thee.* Here the whole Congregation pray, That God would be graciouſly pleas'd to hear their Petitions for their gracious Sovereign, and to bleſs and proſper HIM for the publick Safety and Welfare of the Realm, and the Good of every faithful and dutiful Subject.

And as we were oblig'd to pray for the King [or Queen] for the Good of the Nations; ſo it is no leſs our Duty and Intereſt to beg God's Bleſſing on the Clergy in general, who are God's immediate Servants, ſeeing their Office and Function have more need of his ſpecial Grace.

Innocency of Life being their moſt neceſſary Ornament, the Miniſter prays, *Endue thy Miniſters with righteouſneſs.* And the People anſwer, *And make thy choſen people joyful*; which Words are taken out of the 132d *Pſalm. v.* 9. And indeed, as nothing more diſgraces Religion than the ſcandalous Lives of thoſe who ought to be the greateſt Examples of a good Life; ſo it much rejoices the Hearts of good Men to find that they to whoſe Care their Souls in a great meaſure are truſted, are Men who by a faithful Diſcharge of their Duty, are Perſons fit for their Office: And ſince Righteouſneſs and Piety are as neceſſary (at leaſt) for a Miniſter as Learning and good Senſe, it is very edifying to pray that God would be pleaſed *to endue* (or cloth) *his Miniſters with righteouſneſs*; and thereby *make his choſen People* (or his Saints) *joyful.*

Thus do the People join in putting up their Supplications for their Clergy; in return of which Kindneſs, the Miniſter next offers up his for the People, in the Words of the Royal Pſalmiſt, *Pſal.* 28. 9. *O Lord ſave thy People*; *i. e.* preſerve them from all Dangers and Adverſities by thy good Providence, and from all Sin and Wickedneſs by thy Grace and Power; that they may imitate the good Example of thy righteous Miniſters, and follow their good Advice and Council. The People anſwer, *and bleſs thine inheritance*; *i. e.* be graciouſly pleas'd, O Lord, to hear the Requeſt of thy Servant our Miniſter, in our behalf, and bleſs us thy Servants and all thy People, the Members of Chriſt's Holy Church, thy peculiar Flock and Inheritance.

And becauſe one of the chief Temporal Bleſſings which God beſtows on Mankind is Peace; therefore the Miniſter prays out of 2 *Kings* 20. 19. *Give Peace in our Time, O Lord.* and the People anſwer, *Becauſe there is none other that fighteth*, &c.

We know that all things are order'd by God, he makes Peace and creates War: He makes Men to be of one Mind in a Houſe, and again, for the puniſhment for ſome Nations or Perſons,

Perſons, he divides them and ſets 'em at variance: therefore we pray to him that he would avert all Wars and Tumults from us: And becauſe the Race is not to the ſwift, nor the Battle to the ſtrong, we addreſs our ſelves to him alone who is the Lord of Hoſts, and who only is able to ſave, that he would be pleaſed to preſerve us from War, or ſave us in it.

And now being to proceed to our Pray'rs to God, by enlarging our Forms, we conclude theſe ſhort Ejaculations for his Grace and Aſſiſtance in the performing our Duty; the Miniſter ſaying, in the Words of *David*, Pſal. 51. 10. *O God make clean our hearts within us.* And the People anſwer, ver. 11. *And take not thy holy Spirit from us.*

The cleanſing of our Hearts, and making us fit for any holy Duties, is intirely owing to the Grace of God, and the Aid of his Holy Spirit; we therefore pray that he would vouchſafe to purge our Souls from all the Dregs and Corruptions of Sin, that we may be in ſome meaſure fit to go on with our following Devotions; and that he will be pleas'd to continue the ſame Aſſiſtance with us which we truſt has accompany'd us in the Duties we have already perform'd; that our Pray'rs and Praiſes which we are yet to offer may be acceptable to him, as we hope thoſe we have already put up have been.

And now what is there in all this that is not Edifying? I ſhew'd you already the Edification of the People bearing a part in the Worſhip; that we may with one Heart and one Voice, make a publick Confeſſion of our Sins and beg pardon for 'em: That we may all with one Mouth and one Heart expreſs our firm and full Aſſent to the Truth of that Faith we pretend to be of: and give Glory to God for the Mercies we daily receive from him: For all which I ſhew'd you we have very good Authority.

Such Short Petitions as I have been treating of, are ſo far from being either ſinful or uſeleſs, that they are recommended to us by our Bleſſed Saviour's avow'd Acceptance of 'em in many places of the Goſpel.

Lord be merciful to me a Sinner, was the Pray'r of the poor Publican, which Chriſt expreſly ſays procur'd him Juſtification.

Jeſus, Maſter have mercy upon us, prevail'd on him to cleanſe the ten Lepers, St *Luke* 17. 13.

Lord ſave us, we periſh, was the Pray'r of his own immediate Followers, St. *Mat.* 8. 25. And can we have a better Authority for the uſe of ſhort Pray'rs, than our Saviour's uſing ſuch a one in his Agony, *Father if it be poſſible*, &c. St. *Mat.* 26. 39.

When therefore in our publick Pray'rs we uſe thoſe ſhort Petitions, *Lord have mercy upon us*, or, *O Lord ſhew thy mercy upon us*, &c. Let both Miniſter and People join with all the Devotion of their Souls, with a firm Aſſurance, that he who heard ſuch ſhort but faithful Requeſts, and upon them cur'd blind Eyes and leprous Bodies, will likewiſe now grant our Petitions, if we add true Devotion to our Words.

The next Part of our Liturgy is,

Sect. XVII. THE COLLECTS. The firſt Collect is chang'd every Sunday in the Year, and the two next are the ſame thro' the whole Year.

But before I diſcourſe particularly of 'em, it will not be amiſs to ſay ſomething of this ſort of Pray'r in general.

They are called Collects, either becauſe they are us'd in the Aſſemblies of Chriſtians, or becauſe they are collected out of the Scriptures. They are offer'd to God, thro' the Mediation and Interceſſion of Jeſus Chriſt our Lord, only ſome few are directed to our Saviour himſelf upon ſome particular Days.

If it be objected as a Fault, that the Collects are too ſhort, and it would be more edifying, that the whole Pray'rs were one continu'd Form; I think the Shortneſs and frequent Interruption of our Pray'rs, are ſo far from being Faults, that it is one of the Excellencies of our Worſhip (*a*). The Lord's Pray'r is ſhorter than many of our Collects, and ſure our Saviour knew beſt what was edifying. Thoſe Pray'rs he us'd himſelf were ſhort, and none will preſume to ſay they were not Edifying. Short Pray'rs quicken the Devotion, whereas one continu'd long Pray'r occaſions Drowſineſs, and makes our Affections languid. And if the whole Congregation would be ready (as they ought) to ſay Amen to thoſe excellent ſhort Collects, it would oblige them to a conſtant Attention to the whole Service.

And indeed the Collects in our Liturgy are admirably fitted for all Purpoſes of Devotion.

The firſt Collect I told you, was chang'd every Sunday in the Year, and they are generally taken out of ſuch Portions of Scripture as are read for the Epiſtle and Goſpel. For inſtance,

The firſt Sunday in Advent [i. e. *four Sundays before Chriſtmas*] we commemorate the humble manner of our Saviour's going to *Jeruſalem*, and from thence conſider what influence that ought to have upon our Practice. The Goſpel therefore for that Day is taken out of St. *Mat.* 21. which treats of

(*a*) Vide *Comber*, *Sparrow*, &c.

Chriſt's

Christ's riding to *Jerusalem*. And the Epistle taken out of *Rom.* 13. 8. presses us to love one another, because the coming of Christ in the Flesh was to improve those Graces and Vertues in us which are requisite to perfect our Natures. And the Collect is taken ont of these two.

Almighty God give us Grace, that we may cast away the Works of Darkness, &c.

I might go thro' the Collects for all Sundays, and shew how excellently they are chosen both for Matter and Form, being for the most part taken out of the Holy Scripture, and all of 'em so agreeable to the true Doctrine and Genius of the Gospel, that no Orthodox Christian can find fault with one Word in them: But as it would swell this to a great bulk to discourse particularly of every one; so I conceive it would be a needless Task.

I shall only in general observe that they consist of *an Acknowledgment of some eminent Attribute of God, and a devout Pray'r for some Mercy and Benefit, and that often press'd for some special Reason or Consideration: and all that we ask is for the Sake and Merits of Jesus Christ our Lord.*

And is it not Edifying to put up all our Wants and Necessities to God, who is Almighty and can do, the Fountain of all Wisdom, and knows what is fittest for us. Our Father, and is willing to grant our Requests? I say, is it not Edifying to address our selves to God, that for the sake of his own Mercy, or Wisdom, or Power, he would be pleas'd to grant our Request, thro' Jesus Christ our Lord?

All these *Lord's Day COLLECTS* are so unexceptionable, that I think it would be to question your Christianity once to suppose that you would object against 'em.

Sect. XVIII. I shall therefore only treat a little of the Collects appointed for Holy Days, *viz. Christmas-Day, Good-Friday,* &c. This some People say is rank Popery.

That there is no Sin in keeping Days holy to God, in remembrance of some signal Mercy vouchsafed by him, either to particular persons or publick States, will not be deny'd by any who considers the *Sabbath, the Passover, the Feast of Weeks,* &c. by God's own appointment: and lest it should be said, that tho' God may appoint what Holy Days he will, yet his Church may not assume that Power; we find two Feasts appointed in the Jewish Church, purely by their own Authority, *viz. The Feast of Purim, and that of the Dedication.* The first instituted by the Authority of *Mordecai, Esther* 9. 20, 21. without any Divine Warrant that we hear of. And the second not begun (that we read of) before the times of the *Maccabes,* 1 *Maccab.* 4. 59. And yet our Saviour honour'd the

laſt of thoſe Feaſts with his Preſence, and ſhews no diſlike to the Obſervation of it.

And indeed it is ſo natural for People to bleſs God for Mercies receiv'd, that there have been Holy Days appointed in all Kingdoms, by People of all Religions true or falſe. And even you your ſelves, who refuſe to keep the Feſtivals of our Church, in Remembrance of the great Mercy of God in the ſeveral Steps of our Redemption, obey the Orders of the Government in keeping ſome Days holy in remembrance of Temporal Deliverance; *ſuch as Thankſgiving Days for Victories, Peace*, &c.

But it is objected, that thoſe Days are kept only to bleſs God for the Living; but our Holy Days are appointed to pray for the Dead, or to ſhew Honour to the Angels and Martyrs; and that is Popery.

To make this matter as clear as poſſible, you may obſerve that Holy Days with us are of two ſorts. 1. *Such as have reſpect to our Bleſſed Saviour immediately.* 2. *Such as are appointed in remembrance of the Saints, eſpecially the holy Apoſtles.* Both which are very far from any Tincture of Popery.

I. We obſerve ſome Days holy, in remembrance of our Bleſſed Saviour's purchaſing our Redemption by the ſeveral Steps and Degrees of it, *viz.*

1. *The Annunciation*, or the Angel's declaring to the Bleſſed Virgin that ſhe was to be the Mother of the Meſſiah.

2. *Chriſtmaſs Day*, or the Day of our Lord's Nativity.

3. *His Circumciſion* according to the Jewiſh Law.

4. *The Epiphany*, or the Manifeſtation of Chriſt to the Gentiles, by the Star which appear'd to the three Wiſe Men.

5. *The Purification* or the preſenting Chriſt in the Temple according to the Law of *Moſes* for the Firſt-born.

6. *Eaſter* Day, or his Reſurrection.

7. *Aſcenſion Day*, or the Day of his aſcending into Heaven.

8. *Penteco ſt or Whitſunday*, or the Day on which the Holy Ghoſt deſcended on the Apoſtles.

As for *Aſh-Wedneſday* and *Good-Friday*, they are appointed as Days of ſolemn Faſting and Humiliation, the one in remembrance of Chriſt's Faſting 40 Days, and the other in commemoration of his Crucifixion.

To free theſe from the Imputation of Popery, I might take up much Time and Paper in tranſcribing Teſtimonies of the ancient Fathers of the Church, before there was ſuch a thing in the Church as we now call Popery. And God forbid that the Errors of that Church were of as ancient Date as the Obſervation of the Feſtivals mention'd, particularly *Chriſtmaſs* and *Eaſter*.

The

The early Diſpute about the Day upon which our Saviour's Reſurrection was to be celebrated, will leave no room for queſtioning the Obſervation of it in the Chriſtian Church. Dr. *Hammond* in his practical Catechiſm, brings many Authorities from *Origen*, *Cyprian* and *Chryſoſtom*, for the Obſervation of ſeveral of the Feſtivals mention'd, particularly the Nativity of our Lord, *Pract. Cat. p.* 179, 180. And S. *Auguſtine* (as he is there quoted) makes it a Character of a true Son of the Church, that he ſolemnizes the Feſtivals of the Church, and particularly names the Feaſt of the *Nativity*. And the ſame Author (I mean Dr. *Hammond*) in a little Treatiſe of his, call'd *A Letter of Reſolution to ſix Queries*, p. 440. (*of the Feſtivals of the Church*) quotes the Apoſt. Conſtitutions, *l.* 5. *c.* 13. for the Obſervation of *Chriſtmaſs*; and fixeth the 25th of *December*, (which the Conſtitutions call the 25th of the 9th Month) as the Day (*a*). And as a Demonſtration that the Obſervation of Feſtivals was not brought into this Church by Popery, Dr. *Hammond* in the ſame Treatiſe, *p.* 415. *&c.* ſhews that both *Chriſtmas* and *Eaſter*, and others, where obſerv'd in the Britiſh Church before *Auguſtine* the Monk came into *England*: At which time he ſhews from the Anſwer of the Biſhop of *Bangor* to *Auguſtine* the Monk, *that the Biſhop did not think he ow'd any Subjection to the See of* Rome.

But to wave a tedious Rehearſal of ancient Authors, it will ſufficiently vindicate our Liturgy to take a ſhort View of our Service for the Feſtivals mention'd.

I will not inſiſt upon our not being miſtaken as to the Days: As, whether the 25th of *December* be the Day of our Saviour's Birth; (tho we have better Reaſon to believe it is, than any Man alive has that it is not (*b*);) it is not material. Our Church appoints that Day, and while we give ſolemn Thanks to God for the Mercy, there is no harm done in miſtaking the preciſe Day.

All then that is particular for the Holy-day Service, is appointing a Collect or ſhort Prayer, an Epiſtle and Goſpel, and ſome particular Chapters out of the Bible, proper for the Occaſion and Subject of the Feſtival.

Thus on the *Annunciation* (being a Thankſgiving to God for declaring unto us the *Incarnation* of his Son by the Meſſage of the Angel to the Bleſſed Virgin) we read inſtead of the Epiſtle *Iſ.* 7. 10. being a Prophecy of the Meſſiah's being born after that miraculous Manner. And the Goſpel taken out of St. *Luke* 1. *v.* 26. being the Account of the Angel's appearing to his Mother.

(*a*) Hammond's *ſix Queries*, p. 446.
(*b*) *Vide* Hammond's *Pract. Cat. of Feſtivals.*

And the Collect or Pray'r for that Day is, " *We beſeech* " *thee, O Lord, pour thy Grace into our hearts, that as we* " *have known the Incarnation of thy Son by the meſſage* " *of an Angel; ſo by his Croſs and Paſſion we may be brought* " *to the Glory of his Reſurrection, thro' the ſame Jeſus Chriſt* " *our Lord.* Amen.

On *Chriſtmas* Day, we read for the Epiſtle *Heb.* 1. 1. where the Apoſtle tells us that Chriſt *was the brightneſs of his Father's Glory, and the expreſs image of his Perſon*; and by applying many Texts out of the Old Teſtament to our Saviour, clearly ſhews the Divinity of Chriſt. The Goſpel for that Day, S. *Jo.* 1. 1. ſhews that Chriſt was God and Man in one Perſon.

And the Collect is " *Almighty God who haſt given us thine* " *only begotten Son,* &c.

It would be tedious (tho' no difficult Task) to run thro' all the Collects, Epiſtles and Goſpels for all the Holy-days; I ſhall only ſay that they are admirably contrived to expreſs the particular Inſtances of God's Mercy in every Step of our Redemption; and all of 'em have an Influence on our Practice.

And is it not edifying to pray, " *That God would pour* " *his Grace into our hearts* —— *that we may by the Croſs* " *and Paſſion of Chriſt, be brought to the Glory of his Reſur-* " *rection?* [ANNUNCIATION.]

" *That we being regenerate and made God's Children by* " *Adoption and Grace, may daily be renew'd by his holy Spirit,* [CHRISTMAS.]

" *That we may have the true Circumciſion of the Spirit, that* " *our hearts and all our members being mortify'd from all* " *worldly and carnal luſts, we may, in all things, obey his bleſſed* " *Will,* [CIRCUMCISION.]

" *That we who know God now by Faith, may have the* " *fruition of his glorious Godhead,* [EPIPHANY.]

" *That as Chriſt was preſented in the Temple in Subſtance* " *of our Fleſh, ſo we may be preſented to God with pure and clean* " *hearts,* [PURIFICATION.]

" *That God would create and make in us new and con-* " *trite hearts, that we worthily lamenting our ſins and ac-* " *knowledging our wretchedneſs, may obtain perfect remiſſion* " *and forgiveneſs,* [ASH-WEDNESDAY.]

" *That God would mercifully behold his family, for whom* " *our Lord Jeſus Chriſt was content to be betray'd and given* " *up into the hands of wicked men, and to ſuffer death up-* " *on the Croſs. That it would pleaſe him to receive our* " *ſupplications for all eſtates of men in his holy Church,* " *that every member of the ſame in his vocation and miniſtry,* " *may truly and godly ſerve him. That it would pleaſe him*

" *to*

" *to have mercy upon all Jews, Turks, Infidels and Hereticks,* " *and to take from them all ignorance, hardneſs of heart and con-* " *tempt of his word, and ſo to fetch them home to his flock,* " *that they may be ſaved ; and to make us all one fold under one* " *ſhepherd Jeſus Chriſt our Lord,* [GOOD FRIDAY.]

" *That as we are baptized into the death of Jeſus Chriſt, ſo by* " *continual mortifying our corrupt affections, we may be buried* " *with him ; that through the grave and gate of death, we may* " *paſs to a joyful Reſurrection,* [EASER EVEN.]

" *That God, who through his only begotten Son has overcome* " *death and opened unto us the gate of everlaſting life, and that* " *as by his ſpecial Grace preventing us, he puts into our hearts* " *good deſires ; ſo by his continual help, we may bring the ſame* " *to good effect,* [EASTER DAY.]

" *That God would grant, that as we do believe that our Lord* " *Jeſus Chriſt aſcended into the heavens ; ſo we may in heart and* " *mind thither aſcend, and with him continually dwell,* [ASCEN-" SION DAY.]

" *That God, who taught the hearts of his faithful people by* " *ſending to them the light of his Holy Spirit, would grant us* " *by the ſame Spirit to have a right judgment in all things,* " *and evermore to rejoice in his holy comfort,* [WHITSUN-DAY.]

And finally, " *That God, who has given unto us his ſervants* " *Grace, by the confeſſion of a true faith to acknowledge the glory* " *of the Eternal Trinity, and in the power of the Divine Majeſty* " *to Worſhip the Unity, would keep us ſteadfaſt in this Faith, and* " *evermore defend us from all adverſities,* [TRINITY SUN-DAY.]

Are not theſe Prayers edifying ? I hope you will conſider them ſeriouſly before you reject them ; for I perſuade my ſelf if you underſtood them well, you would think them the beſt Prayers in the World. But beſides all that I have ſaid of theſe Feſtivals there is this certain Edification that attends them, *viz.* That by the conſtant Obſervation of them, the more Ignorant come to be perfectly acquainted with the Goſpel Hiſtory of the Birth, Life, Death and Reſurrection of Chriſt. Every one can't read, nay ſome whole Families labour under that diſadvantage, or if they can they may perhaps be at a loſs to underſtand ſome things in the Goſpel Hiſtory. By joining conſtantly in our Liturgy, you may hear every remarkable Paſſage of your Redemption read out of the Bible once a Year, and Prayers ſuitable to each Part ; and to help your Underſtandings, there is a Sermon explaining thoſe memorable Paſſages, and ſhewing what Influence they ought to have upon your Practice. If this be not edifying, I profeſs I don't underſtand what Edification is.

And thus I have given a brief Account of the firſt ſort of Holy-days, which I did not deſign to have treated of ſo particularly, but that I truly found more Excellency in them, while I was conſidering them upon this Occaſion, than I ever did before; tho' I have weigh'd them many and many a time with great Pleaſure, and (I hope) Devotion too, and I pray God you may read them and think of them with the ſame Mind.

II. The ſecond ſort of Holy-days obſerv'd by us, are ſuch as we keep in Memory of the Apoſtles and Martyrs. And they are Nineteen in number, *viz.* The 12 *Apoſtles*, [reckoning *Matthias* for *Judas*] *The Converſion of* S. *Paul.* S. *Mark the Evangeliſt.* S. *John Baptiſt.* S. *Barnabas the Apoſtle.* S. *Luke the Evangeliſt.* S. *Stephen Martyr.* And *the Holy Innocents.* There are two others; *viz.* S. *Michael and all Angels: And all Saints.*

The Innocency of all theſe will appear from the Manner of keeping them.

That the primitive Church in the earlieſt Ages kept the BIRTH-DAYS *of the Martyrs* (for ſo they call'd the Days of their Martyrdom) is evident beyond Contradiction from the Writings of the moſt eminent Fathers. *Origen* in his third Homily on S. *Matthew*, mentions the *Feaſts of the Holy Innocents* as a Practice of the Church in his time. *Tertullian* ſpeaks of the *Natalitia* or Birth-Days of the *Martyrs*, in his Book *de Corona Militis*, c. 3. But the moſt ancient as well as the fulleſt Teſtimony I ſhall produce, is that of the *Church of Smyrna*, in their Letter upon the *Martyrdom* of their famous Biſhop S. *Polycarp*; where you will find this Evidence for the Obſervation of Saints Days, *That* (*after they had gathered up the Bones of that holy Martyr and bury'd them*) " *in that place* " *they would hold by the Bleſſing of God The YEARLY COM-* " *MEMORATION of the BIRTH-DAY of his Martyrdom,* " *with much Joy and Gladneſs, both to HONOUR the MEMO-* " *RY of thoſe who had overcome in that glorious Engagement, and* " *to inſtruct all others by their Example.*

I have given you this Teſtimony tranſlated by your Countryman the Biſhop of *Salisbury*, in his Expoſition on the 39 Articles of the Church of *England*, p. 243. becauſe I ſuppoſe his Words will find more Credit with thoſe of the Presbyterian Perſwaſion than other eminent Divines, for he is ſo MODERATE a Man in any controverted Point between the Church and the Presbyterians, that you can't ſuſpect him of quoting falſe againſt you. But with others perhaps the Teſtimony of Dr. *Hammond* may weigh more, who quotes the ſame Letter of the Church of *Smyrna*, the ſame in ſubſtance with the Biſhop of *Sarum*, in his Tract formerly mentioned, *viz.* The *Reſolution to the ſix Queries*, p. 438.

Now

Now if SAINTS DAYS were kept so near to the Apostles Days as the Martyrdom of S. *Polycarp*, I hope you will believe, they were observ'd before the times of Popery.

The POPERY *of Saints Days* (as I take it) consists in paying Honours to the Saints that don't belong to them, and puting up our Prayers to them: which no body of common Sense or Honesty can object to our Church. All that we do upon such Days as I have mention'd, is to read some part of the *Acts of the Apostles*, which gives the History of the Apostle or Saint, or some part of any of his own Epistles, and a few Verses in the Gospel, recommending the Virtue he was famous for. And we use a short Collect or Prayer *to God*, giving him thanks for granting such Grace to that Saint as enabled him *to live so well*, or *suffer so patiently*; and we beg of GOD to give us Grace to follow those Vertues which they gave such Examples of. For instance,

The first Saint's Day in the Liturgy is S. *Stephen*, *Decemb.* 26. The Scripture read for the Epistle that Day is *Acts* 7. 55— giving an Account of his Martyrdom, with his Patience and Love to his Enemies. The Gospel is S. *Matth.* 23. 34. being our Saviour's Expostulation with the Jews, and his foretelling how they would use his Followers. The Collect is,

" *Grant, O Lord, that in all our Sufferings here on Earth for* " *the testimony of thy Truth, we may stedfastly look up to Heaven,* " *and by Faith behold the Glory that shall be revealed, and being* " *filled with the Holy Ghost, may learn to love and bless our Perse-* " *cutors, by the Example of thy first Martyr S.* Stephen, *who* " *pray'd for his Murderers to thee, O Blessed Jesus, who stands* " *at the right hand of God, to succour all those that suffer for* " *thee, our only Mediator and Advocate.*

S. *John* the beloved Disciple (whose Day is next in the Liturgy, as another Attendant on his Master) was an *Apostle* and *Evangelist*. On his Day we read a part of one of his Epistles, *viz.* 1 S. *John* 1. 1. —— and for the Gospel, an account of our Saviour's calling him, recorded by himself in the 21st Chapter of his Gospel, from the 19th Verse. And the Collect is,

" *Merciful Lord, we beseech thee to cast thy bright Beams of* " *Light on thy Church, that it being enlighten'd by the Doctrine of* " *thy Blessed Apostle and Evangelist S.* John, *may so walk in the* " *Light of thy Truth, that it may at length attain to the Light* " *of everlasting Life; through Jesus Christ our Lord.*

Is not this Edifying? Is there a Word in either of these Collects, that a good Christian may not with a good Conscience say *Amen* to? Surely, No. I need not be so particular in them all, for I dare appeal to any one who will but read them,

them, whether there be a Syllable in the Collect upon any Saints Day that is liable to any Exception.

If our Service upon S. *Michael*'s Day is miſtaken, it is for being miſunderſtood.

No body that reads the Scripture can be ignorant of the *Miniſtry* of *Angels* in Chriſt's Kingdom in ſubſervience to him. Not to mention many Places of the *Old Teſtament*, we may ſee in the *New*, that God ſent Angels on ſeveral Meſſages to the Apoſtles and other Diſciples; to *Philip*, *Acts* 8. 26. to *Cornelius*, *Acts* 10. 3. but this we don't expect.

There are other Miniſtries of *Angels* uſeful ſtill to Chriſtians, viz. *to ſupport us in Calamities by ſecret Influences; to warn us againſt Danger; to protect us from the fury of evil Spirits; to prompt us to good Actions; to do what they can to reſtrain us from Sin*; and *to conduct ſeparate Souls to the Manſions of Glory:* Of all which I could give manifeſt Scripture Proof, as the ingenious Dr. *Scot* ſhews at large, *Chriſt. Life*, Part 2. Vol. 2. p. 331. And the Author to the *Hebrews* tells us, chap. 1. 14. *That the Angels are miniſtring Spirits, ſent forth to miniſter to them which ſhall be Heirs of Salvation.*

Now if the Angels are by God's Appointment ſo uſeful to Chriſtians, is it not Edifying to pray to God (for we never pray to them) that it would pleaſe him to give his Angels charge over us? And that this is all we do is plain from the Service of S. *Michael* and all Angels. We read for the Epiſtle, *Rev.* 12. 7. an Account of the Battle between the good and bad Angels; the Event of which is very comfortable to all who expect the Benefit of the Miniſtry of Angels, for here they are aſſur'd, that they got the better of the Devil. And then we read the Goſpel out of S. *Mat.* 18. 10.—— where our Saviour cautions againſt offending his meaneſt Followers from this Conſideration, that *THEIR ANGELS do always behold the Face of God*, i. e. (as Dr. *Scot* explains it) *thoſe bleſſed Spirits who are appointed by God to be their Guardians here, have their continual Returns and Intercourſes from Earth to Heaven, there to receive their Commiſſions, here to execute them.*

Is it not Edifying then, after theſe Portions of Scripture, to pray with our Church,

" *O everlaſting God, who haſt conſtituted and ordained the Ser-*
" *vices of Angels and Men in a wonderful Order, mercifully grant,*
" *that as thy Holy Angels alway do thee Service in Heaven, ſo BY*
" *THY APPOINTMENT the may ſuccour and defend us on*
" *Earth, through Jeſus Chriſt our Lord?*

The only Holy Day now remaining is ALL SANTS DAY; which ſhews the Prudence of the Church very much. The Primitive Church without doubt had many more Saints Days, but ours has been very cautious of making too many Sainrs, both

both for avoiding a Burden in this lukewarm Age, and likewiſe for fear of bringing any into her Calendar that are not Saints indeed. And therefore there is one Day appointed, to give God thanks for all thoſe who have liv'd well in general, without naming any other than I have mention'd. The Scriptures peculiar to that Day are *Rev.* 7. 2. inſtead of the Epiſtle; (which gives an Account of the Angel's ſealing the Tribes, *i. e.* diſcovering ſo many Saints and Servants of God, even among thoſe who were reckoned to be caſt off as Reprobates) and for the Goſpel, S. *Mat.* 5. 1. which ſhews what Vertues are requiſite to make a Saint. And the Collect is,

" *O Almighty God, who haſt knit together thine Elect in one* " *Communion and Fellowſhip, in the myſtical Body of thy Son,* " *Chriſt our Lord. Grant us Grace ſo to follow thy bleſſed Saints* " *in all vertuous and godly Living, that we may come to thoſe un-* " *ſpeakable Joys, which thou haſt prepared for them that unfeign-* " *edly love thee, through Jeſus Chriſt our Lord.*

And is not this Edifying, to pray to God that he would aſſiſt us ſo to follow the good Examples of thoſe who have been Patterns of Piety and Vertue? " *That with them, we* " *may be Partakers of God's everlaſting Kingdom* (*a*).

Thus I have given you a ſhort View of the Holy Days obſerv'd in our Church: and I think I may appeal to your Conſciences, whether there be any thing done or ſaid in our Service upon them that is not becoming an Aſſembly of Orthodox Chriſtians. No undue Reverence is paid the Saints. No Prayers offer'd to any but God and our Saviour. No Interceſſors but the one Mediator between God and Man.

Conſider them with a good Mind, and you will find that with us, *All things are done to EDIFYING.*

When therefore the whole Congregation has join'd with the Miniſter in repeating the Creed, and after that the Lord's Prayer, and the Suffrages after it; then the Miniſter turns to the Collect for the Sunday, which ſerves for the whole Week, (unleſs a Holy Day intervene) and devoutly reads that Collect, (the People ſaying only Amen, to that and all other Collects in the ordinary Service). After which he comes back to

Sect. XIX. *The ſecond Collect*; which for Morning Prayer is, " *O God who art the Author of Peace and Lover of Concord,* " &c.

This Prayer is ſo plain that I need not ſpend time in explaining it, and ſo Orthodox that I never heard an Objection to it, and therefore I think it would be trifling to inſiſt upon it.

(*a*) Vide *Prayer for the whole State of Chriſt's Church Militant.*

Nor

Nor is there any occaſion to ſay much of the next which follows, *viz.*

" *O Lord, our Heavenly Father, Almighty and Everlaſting* " *God, who haſt ſafely brought us to the beginning of this Day,* " *defend us in the ſame,* &c.

Here we own our Dependance on God, and his Power over us, we expreſs our Acknowledgment for our Preſervation hitherto, and beg his Protection for the future, that we may be preſerv'd both from Sin and Danger.

In our Evening Service, after the Collect for the Day, we uſe theſe two following.

" *O God, from whom all holy Deſires, all good Counſels, and* " *all juſt Works do proceed: give unto thy Servants that Peace* " *which the World cannot give,* &c.

And,

" *Lighten our Darkneſs we beſeech thee, O Lord,* &c.

The bare repeating of theſe is ſufficient to ſhew the Excellency of them. And therefore I proceed.

Sect. XX. In our Weekly Service follows the Prayer for the King, [or Queen] (if there be one) in which we pray, " *that He* [or She] *may be repleniſhed* (i. e. fill'd) *with the* " *Grace of God's holy Spirit, that He* [or She] *may alway in-* " *cline to his Will and walk in his Way, that He would endue* " *Him* [or Her] *plentiouſly with Heavenly Gifts, and grant Him* " [or Her] *in Health and Wealth long to live,* &c.

Then follows the Prayer, for the Royal Family; and after that for the Clergy and People. And then we uſually turn to the Collect for all Conditions of Men. " *O God the Creator* " *and Preſerver of all Mankind,* &c.

All theſe we uſe both at Morning and Evening Prayer conſtantly throughout the Year, except upon *Sundays, Wedneſdays* and *Fridays* (for then the Litany being uſed, ſuperſedes them.)

I don't inſiſt upon the Explication of theſe Collects, becauſe the Litany comprehends them all, and I deſign to be as particular upon that as my deſign'd brevity will allow.

Upon the Days mentioned then, we go from the Collect for Grace in Morning Prayer, (inſtead of the Collect for the King) immediately (as the Rubrick directs) to the LITANY.

Sect. XXI. Before I treat of this excellent Prayer in the ſeveral Parts of it, it will not be amiſs to ſay ſomething of it in general.

It

It is objected foolishly by some, and maliciously by others, that our LITANY especially, was compos'd by Pope *Gregory* (*a*) 800 or 1000 Years after Christ; and that it is only the Mass in *English*.

Now though no Man of Reading can hear People talk so without smiling, yet for the Instruction of the Ignorant, I shall give a short History of Litanies in general, and shew how ours was compos'd.

The Word *Litany* signifies an earnest Supplication both in Heathen and Christian Writers, *Homer. Iliad.* ⚓. *Concil. Mogunt. can.* 32.

That such Supplications were of ancient Use in the Church is plain from many Testimonies.

The Stationary Days in *Tertullian*'s Time on *Wednesdays* and *Fridays*, were Days set apart by the Church, to put up earnest Prayers to God to deprecate his Wrath and implore his Mercy, (*b*) which the Christians then did by Forms not unlike this of ours.

S. *Ambrose* compos'd one (as Dr. *Comber* says (*c*)) which is very like ours. And about the Year 460, *Mamertus* Bishop of *Vienne* perfected the Latinies long before in use, and upon Occasion of Evils threatning that City, made all his People use that Form which he had accommodated to their particular Circumstances; as Dr. *Falkner*, shews, *Lib. Eccl.* p. 148. from the Testimonies of *Alcuinus*, *Amalarius*, *Strabo*, *Gregory*, *Turonensis*, &c. And soon after *Sidonius* Bishop of *Averna* followed *Mamertus*'s Example, *Sid. Ep. l.* 7. *Ep.* 1. And before *Gregory*'s Time Litanies were established by a Council, *Conc. Aurelian. can.* 12. And Dr. *Comber* (*d*) shews from the Authority of *Nicephorus*, *l.* 14. *c.* 2. that Litanies were in use in the Eastern Church long before; and gives an Instance of one being appointed at *Constantinople* upon account of an Earthquake: at which *Theodosius* the Emperor assisted.

To come to Pope *Gregory*. It is very certain that he, about or before the Year 600, (for he dyed 4 Years after) review'd all the ancient Forms, and compos'd a most excellent Litany out of them. After his Time many Years, when Errors crept into the Romish Church, Corruptions of course got into her Devotions, and several New Petitions were added to the Litany which S. *Gregory* never thought of; till in process of Time, instead of an earnest Prayer to God for Mercy, it be-

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(*a*) *Reasonable Account why some pious Nonconformist Ministers*, ch. 2. p. 68.

(*b*) Tert. de Corona Milit. Tert. ad Scap. & l. 2. ad Uxor.

(*c*) *Comp. to the Temple*, p. 6.

(*d*) Ibid. p. 7.

came

came a Jumble of Addreſſes to the Lord knows how many Saints and Angels. And thus it continu'd in the *Weſtern* or *Latin* Church, and ſo in *England* 'till the Reformation. When our worthy Reformers having thrown off the Popiſh Errors, and being reſolv'd to purge the Worſhip as well as Doctrine, choſe 13 eminent Divines about the Year 1549. to compoſe a Form of publick Service, which might be agreable to the primitive Practice. They took the ſame Method that *Gregory* had done; *viz.* They collected our Liturgy out of the Liturgies of S. *James*, S. *Mark*, (which, though not compos'd perhaps by thoſe Apoſtles, were undoubtedly of early Uſe in the Church) S. *Baſil*, S. *Chryſoſtom*, S. *Ambroſe* and this of S. *Gregory*'s, and others; taking nothing from any of them all, but what was perfectly agreable to the Analogy of Faith, and to the Circumſtances of all Chriſtians. And as they compil'd it, we now have it, with ſome few Alterations; and in it this Litany of which I now treat, compil'd with the ſame Care and Caution, as any one may evidently ſee in the *Companion to the Temple*, formerly mentioned, *Part* 2. where there is ſcarce a Petition in the Litany, but what Dr. *Comber* quotes either in Words or Subſtance, from the ancient Forms.

And now if thoſe Litanies from which the Subſtance of ours was taken, were in uſe in the Church ſo long before S. *Gegory*'s time, then he was not the firſt Author of it. Nor,

Suppoſe he had compos'd it juſt as we have it, would it be Popery? For if he was the Author of it, it was made before moſt of the Errors objected againſt that Church were brought into it. Let ſome (whether out of Ignorance or Malice) make you believe that *Gregory* liv'd about the Year 8 or 900; it is for all that very certain that that great Biſhop (as I obſerv'd before) was dead near 300 Years before the Year 900; and God forbid that moſt of the Errors we aſſert to be in the Romiſh Church, were ſo old as the Year 600.

But however that be, it is to me (and I think to every other unprejudiced Perſon) an evident Demonſtration of the Diſtance of our Liturgy from that which is truly Popery, that Archbiſhop *Cranmer*, *Ridly*, and ſome of the reſt who were the Compilers of our Service, were proſecuted to death for Hereticks in Queen *Mary*'s Reign.

But ſuppoſing the utmoſt; *viz.* That this part of our publick Worſhip, which we call Litany, were really taken out of the Maſs-Book Word for Word, muſt it therefore be Superſtitious and Idolatrous? No ſure.

The Papiſts are Chriſtians, though corrupted: They own the Articles of the Chriſtian Faith, though they add many more than

than Christ and his Apostles taught: And must we renounce our Creed, rather than allow the Romish Church to believe any Thing right?

They worship God and Christ, tho' they worship Creatures too. And must we turn Atheist rather than own them to be Christians?

God forbid. As far as the Romish Church follows Christ and his Apostles, let us follow them; and where they command contrary to the Rules of the Gospel, let us there leave them.

But after all this Cry about Popery; Pray what is it? Is it Popery to pray to God out of a Book? Or, for the People to partake in the Pray'rs, or to divide them into short Collects? No certainly. I have shewn you the contrary. But if the Popery in Worship consists in praying to those who have no Right to our Addresses, in praying in a Language not understood by the Congregation; and in saying over our Pray'rs by Numbers like a Charm, rather than with Devotion, like what they should be: I say, if this be the Popery of Worship, (as certainly it is) then let any Man shew me any Thing like these Faults in our Liturgy, and I declare I shall recant.

And for convincing you the better that there is no Popery in the Litany, I shall now examine it particularly.

It begins then. "*O God the Father of Heaven, have mercy* "*upon us miserable sinners.*

And the People repeat this after the Minister, to signify their Sense of their Sins, and their Acknowledgment of God's Mercy and Power.

Then the Minister proceeds. "*O God the Son Redeemer of* "*the world, have mercy*, &c.

This is likewise repeated after the Minister by the whole Congregation, to testify the Soundness of their Faith, that they expect Mercy and Pardon by God the Son their Redeemer.

Then the Minister goes before, and the People follow, in the same Address to the Holy Ghost, the Third Person of the Trinity; "*O God the Holy Ghost proceeding from the Father* "*and the Son, have mercy*, &c.

Here we profess our Faith in the Holy Ghost as the Creed directs, and put up our earnest Supplications to him as a Person equal to the Father and Son, and proceeding from them; and beg that that Comforter who sanctifies all the elect People of God, would vouchsafe to have Mercy upon us, and pardon us wherein we have slighted his holy Motions.

And now having put up our Pray'rs to each Person of the Holy Trinity in the same Words, to shew that we firmly believe every Person by himself to be God and Lord, having

pray'd that God the Father would have Mercy upon us, and forgive us thoſe Sins we have committed againſt him. That God the Son would have Mercy upon us, and forgive us wherein we have offended againſt the Goſpel he has reveal'd to us. And that God the Holy Ghoſt would have Mercy upon us, and forgive thoſe Sins we have committed againſt the Influences of that Spirit, and the clear Diſcoveries he has made of our Duty.

Then leſt the Minds of the more Ignorant ſhould be miſled, and think that there be three Gods or Three Lords, becauſe we call each Perſon God; the Miniſter addreſſes the whole Three together in that excellent Form:

" *O Holy, Bleſſed and Glorious Trinity, Three Perſons and* " *One God, have mercy upon us miſerable ſinners.*

" *For like as we are compelled by the Chriſtian Verity to ac-* " *knowledge every Perſon by himſelf to be God and Lord; ſo are* " *we forbidden by the Catholick Religion to ſay there be Three* " *Gods or Three Lords.* [ATHANASIUS's *CREED.*]

To evidence therefore our True Faith in the Holy Trinity, the People follow the Miniſter in this excellent Supplication, thereby ſhewing their Faith to be Orthodox, as well as their Devotion ſincere; Owning, the Father to be God, the Son God, and the Holy Ghoſt God, in the three firſt Petitions; and yet acknowledging in this Fourth, that there are not Three Gods but One God.

And is not this edifying to a Chriſtian Aſſembly, whoſe Hope of Acceptance depends upon a true Faith, that they ſhould give Demonſtration of that Faith by a devout Application to each Perſon of the Trinity, and to the whole Three Perſons together?

Whoever conſiders the Danger of Hereſy (of which I ſaid ſomething in the firſt part of this Letter) would eſteem this part of our Service beyond any Form of Pray'r us'd in any Congregation of *Extempore Chriſtians* in the World.

And indeed I believe (and I think I can prove it too) that all the Hereſies, Schiſms, and extravagant Doctrines, which have infected theſe Kingdoms within theſe Hundred Years, have been as much (if not more) owing to the neglect of the publick Liturgy, than to any other viſible Cauſe whatſoever.

What was the Original of *Quakeriſm*, *Anabaptiſm*, and a foul Number of abominable other ——*iſms*, which we are now peſter'd with? Was it not the diſuſing the Publick Pray'rs by ſome in Queen *Elizabeth*'s Time; and more eſpecially the unreaſonable Diſcarding the eſtabliſh'd Liturgy by that EXECRABLE *Parliament* in King *Charles* the Firſt's Reign, and by that means introducing the *unwarrantable* and *dange-*

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rous Practice, of every Minister's praying as well as preaching what came uppermost in his Head or Tongue. For however some People may be taken with the *Extempore* Effusions of some Men, (and I will not say, but it is possible that some pious and learned Men may pray well that way) yet I can never get over it, but a good established FORM of Pray'r, is, and always will be, the best Security to any Church against Error and Heresies of all Kinds; and where such a one obtains, as is not only an Excellent Method of Devotion, but a Summary of Christian Faith, it is a hard matter to introduce false Doctrines into the Church. But I must not insist.

The next Petition in our Litany is,

" *Remember not Lord our Offences*, &c.

I think there is no Exception taken at any Part of this, but these Words, " *Nor the Offences of our Fore-fathers.*

But to vindicate this, you need only consider the second Commandment, where God threatens *to visit the Sins of the Fathers upon the Children to the third and fourth Generation of them that hate him.* And is it not necessary that I should pray that God would avert that Curse from me, and that he will not remember against me the Offences of my Fore-fathers.

Not that we believe that God will damn any Man for the Sins of his Parents only; but that there are some Sorts of Sins of such a heinous Nature, (such as *Rebellion*, *Murder*, *Oppression*, &c.) that God Almighty puts a Mark upon those who are guilty of 'em, by punishing even their Posterity for them; as the Scripture affords us Instances of.

The meaning therefore of this Petition is,

Remember not, Lord, those Offences which we have been guilty of in our own Persons, neither call us to account for the Offences of our Fore-fathers, of what Degree or Sort soever they were, nor let their Faults be requir'd of the People of this Generation; neither take thou Vengeance of us for their Sins, or our own. " *Spare us, good Lord*, &c.

The Words of this Petition are not only agreable to Holy Scripture, but almost *verbatim* taken out of it. *Remember not against us our former Iniquities*, Psal. 79. 8. the Margent reads, [the Iniquities of them that were before us] and so (*a*) St. *Augustine* expounds it, *Antiquarum* —— i. e. a *Parentibus venientium.*

And the People answer, *Spare us, good Lord.*

It is very reasonable that, as the People join'd in the Confession of their Sins, and in praying for the Graces of God's Spirit requisite for them; so, now they should also join in deprecating his Wrath and Indignation, which they have just

(*a*) August. *in* Psal. 79. 8.

Cauſe to fear, both from the Apprehenſion of their own Guilt, and that of their Fore-fathers. And therefore they ought devoutly to ſay, " *Spare us, good Lord.*

Then the Miniſter ſays, " *From all Evil and Miſchief*, &c.

And the People anſwer, " *Good Lord deliver us.*

Evil and Miſchief are what every one ought to deſire to avoid; and can we be better free from it, than by praying that God would deliver us from it.

We ought carefully to guard againſt SIN, and the *Crafts* and *Aſſaults of the Devil*, (which lead us to it,) and *God's Wrath* and *everlaſting Damnation*, (which are the Conſequences of it) and can we better do ſo than by praying that God would deliver us from it.

From all blindneſs of Hearts, &c. *Good Lord deliver us.*

All theſe are Sins which effectually exclude from the Kingdom of Heaven, and therefore we pray to be deliver'd from 'em.

" *Fornication*, &c. *Good Lord deliver us.*

By Fornication is meant all Sort of Uncleanneſs. It is one of thoſe Sins which the Apoſtle tell us excludes from Heaven, 1. *Cor.* 6. 9, 10. and therefore is fitly term'd a Deadly Sin, *i. e.* a grievous hainous Crime. Not that we believe any Sin of ſuch a Nature as not to be damnable, if indulg'd and unrepented of. But here we pray againſt all great or preſumtuous Sins, ſuch as Uncleanneſs is, that God would deliver us from them. And we not only pray againſt ſuch great Sins, but to be freed from all others, both ſmall and great, which we might be led into, by the Deceits of the World, the Fleſh and the Devil. From all which we ought heartily to pray, " *Good* " *Lord deliver us.*

And as we pray againſt Sin, ſo alſo we beg to be deliver'd from all thoſe Miſeries which are the Conſequences of it. And therefore we ſay,

" *From Lightning and Tempeſt*, &c. *Good Lord deliver us.*

The Judgments here mentioned, are either ſuch as proceed immediately from the Hand of God, or ſuch as Men are often inſtrumental in. Of the firſt Sort are *Lightning* and *Tempeſt*, *Plague*, *Peſtilence* and *Famine*. Of the laſt Sort are *Battle*, *Murder* and *Sudden Death*. I need not tell you of the ſad Effects of Thunder and Lightning, they are ſo terrible where they light, and the greateſt Atheiſt is afraid of 'em with *Caligula*. And ſince God has both the Cauſes and Effects of 'em under his own immediate Government, can we be better ſecur'd from Danger by 'em, than by praying earneſtly that he would deliver us from them. Storms and Tempeſts have as bad Effects, where they happen often, or continue long, and they too are only to be avoided by God's Mercy and Providence.

dence. *Plague* and *Peſtilence* are, in our common way of ſpeaking, only two Words for the ſame Thing; but here they ſeem to differ; *Plague* being put for that dreadful Diſeaſe which is too well known in ſome Parts of the World, and ſometimes in theſe Kingdoms; and *Peſtilence* for any infectious epidemical Sickneſs: Both which (tho' they proceed from poiſonous Vapours in the Air) are Rods by which God Almighty puniſhes ſinful People.

Famine is no leſs terrible than the other four, and being the more lingering Death cauſes the longer Pain. I need not ſay any Thing to repreſent the Dreadfulneſs of any of theſe kinds of Puniſhments. *Peſtilence* and *Famine* are among thoſe which are, by way of Eminence, ſtiled God's ſore judgments, *Ezek.* 14. 21. And is it not Edifying, that we ſhould pray to him who alone can ſave us, that he would deliver us from them.

Battle and *Murder* comes from the Hand of Man immediately, and whether we are engag'd againſt foreign Enemies invading us, or private Factions diſturbing us, and obliging us to take Arms in our own Defence, both are grievous to Chriſtians, who ought always to deſire Peace. But Murders are often committed even in Time of Peace, and therefore we have much need to addreſs our ſelves to God, to deliver us from the Fury of open Enemies, and the ſecret Practices of private deſigning Men.

Sudden Death ſometimes proceeds from God, and ſometimes from Men, and when it happens it prevents all that Preparation for Death which the beſt of Men judge neceſſary. I know this Part of our Litany has been cenſur'd. Some term it praying againſt the immutable Decrees of God, and therefore either Impious or Vain. I don't know what Notions thoſe People may have of God and his Decrees; but I think every good Chriſtian, ought to deſire that he may have Time to recollect himſelf before his Death; and tho' no Man ſhould leave the great Buſineſs of making up his Account with God Almighty to the Time of his Death; yet he that takes moſt pains, will be glad to have ſome Time before he dies to look 'em over.

I remember indeed, *Julius Cæſar* us'd to tell his Friends, that that Death was moſt deſirable which was leaſt foreſeen; and that might ſuit well enough with his Notion of Religion and his Life; but that a Chriſtian ſhould be fond of an unexpected Stab to the Heart, or to break his Neck by an unforeſeen Fall, is to me very odd. And if a Man would not deſire it, I ſee no harm in praying to be deliver'd from it.

I will by no Means take upon me to judge of any Man's Eternal State: God forbid! But I may be allow'd to ſay, that he who by Sickneſs or Age has warning of his Death, has

ſome Advantages, which they want who die ſuddenly. They have the Advice and Ghoſtly Counſel of God's Miniſters; they have the Pray'rs of the Church, Abſolution, and the Bleſſed Sacrament; all which he who is cut off ſuddenly is depriv'd of. Beſides the Comfort which his Friends want, of ſeeing him die well, and the avoiding Jarrs and Law-ſuits by ſettling his Temporal Affairs. I confeſs, if all Chriſtians were as good as they ſhould be, there would be leſs Occaſion for this Petition, but till that be (which I believe will not happen in our Days) let us pray, " *From ſudden Death*; *Good* " *Lord deliver us.*

But as Sin, in whatſoever Shape it appears, is hateful to God Almighty, ſo there are ſome particular Sins of a more hainous Nature, and worſe Conſequence, than others. Thoſe againſt CHURCH or STATE are of a deeper Dye than Sins againſt *Private Perſons. Rebellion is as the Sin of Witchcraft*, ſays *Samuel.*

And indeed any thing that ſtrikes at the Foundation of Government, and affects the whole Community at once, is of far greater Concern than what relates to particular Perſons; and therefore we ought to pray heartily, to be deliver'd from every Thing which may tend to the Ruin of the Common-Wealth.

And certainly nothing is of worſe Conſequence to a Society than *Sedition*; when licentious People aſſume the Liberty to tax the ſtated Laws of the Nation, and either in cloſe Cabals, or open Meetings, endeavour to alienate the Affections of the Populace from their Governours, by putting falſe Gloſſes upon their Actions or Ordinances. Againſt this the Holy Scripture teaches, *not to ſpeak Evil of Dignities* (*a*), not to meddle with them that are given to Change (*b*). What Miſchief ſeditious Practice have done in Kingdoms and States needs no Proof, eſpecially to a *Britain* who remembers FORTY ONE; and ſeriouſly and Sadly conſiders, That all the Misfortunes we have labour'd under ſince, (and which I'm afraid are not yet over) are owing to the Sedition of our then Pretenders to Zeal for God and their Country. And ſurely any one who abhors the Villany of that Time, and laments the Miſchief that enſu'd upon it, (as all true Chriſtians do) will heartily pray, " *From all Sedition* ——— *Good Lord deliver us.*

Privy Conſpiracy and Rebellion are Sedition put in practice; only with this Difference, that *Privy Conſpiracy*, is *Sedition* ſecretly improv'd into traytorous Deſigns, and *Rebellion* is (as it were) *Sedition* and *Privy Conſpiracy* run to Seed.

(*a*) *S. James.* (*b*) *Prov.* 14. 21.

Privy

Privy Conſpiracy then is, when one or more Traytors lay their Heads together (which is commonly bound by Oaths, and therefore call'd in Latin *Conjuratio*) to deſtroy the Government, or chief Governor. That this is a heinous Crime will be no News to any who reads the Holy Scripture, and finds that we ought not to curſe the King, no not in our private Chamber (*a*). And that the Apoſtles make the Perſons of *Chief Governors* ſo ſacred, that the reſiſting their Authority is flying in the Face of God himſelf (*b*). Every Chriſtian therefore ſhould heartily pray, " *From Privy Conſpiracy* — " *Good Lord deliver us.*

Rebellion is an open Riſing in Arms and publick Reſiſting the Government: A Sin ſo directly oppoſite to the very Genius of Chriſtianity, that they who are guilty of it, do (*ipſo facto*) renounce Chriſt and his Religion. If *every ſoul muſt be ſubject to the higher powers*, by the Apoſtle S. *Paul's* Rule (*c*), then ſurely flying in the Face of thoſe higher Powers is utterly unlawful. Nor is there ANY CAUSE whatſoever that will juſtify Subjects Rebelling againſt their Superiours; for if Kings act ONLY by GOD's Authority, they are accountable ONLY to HIM, and rebelling againſt them is as much rebelling againſt God, as rebelling againſt the late Queen's lawful Commiſſioner in *North Britain* was rebelling againſt her late Majeſty. I wiſh they who preach Reſiſtance, would conſider ſeriouſly whether the Holy Scripture, or the Primitive Fathers, give them any Countenance for that Anti-chriſtian Doctrine; and let them lay the Doctrine of Chriſt and his Apoſtles, and the Doctrines of the whole Catholick Church in the one Scale, and the new Dreams of ſome Apoſtate Chriſtians in the other, and ſee which will carry it; and if the Corruption of the Times or ſecular Intereſt prevail with any Man to judge partially in a Matter of ſo great Conſequence, take S. *Pauls's Damnation*, and put it with his Doctrine, and the thorough Conſideration of that will far outweigh the FALSE PEACE which the *higheſt Prieſt* in Chriſtendom can pronounce to the contrary Opinion.

My deſign'd Brevity will not allow me to enlarge upon this: All therefore that I ſhall ſay is, That whoever will approve himſelf a good Chriſtian, an honeſt Man, or a good Subject, will heartily pray, " *From all Sedition, privy Conſpi-* " *racy and Rebellion*; *Good Lord deliver us.*

The Welfare of all Chriſtian States depends much upon the Eſtabliſhment of Religion: For, beſides the Protection which all Nations profeſſing the true Religion have reaſon to expect, the Obligations of Conſcience go very far (where they are

(*a*) *Eccl.* 10. 20. (*b*) *Rom.* 13. 2. (*c*) *Ibid.*

duly preſt) towards due Obedience to Lawful Magiſtrates: And if Peoples Principles be tainted with *falſe Doctrines*, they muſt and will have Influence upon their Practice too: And what Miſchief ſome *falſe Doctrines* have done in the World I ſhan't at preſent recount. And therefore it is very edifying to pray, " *From all falſe Doctrine —— Good Lord deliver us.*

Hereſy is an obſtinate Error in ſome fundamental Article of the Faith. This great Evil began early in the Church; even in the Apoſtles Days we find ſome denying the Reſurrection of the Dead, and no wonder ſince others *deny'd the Lord that bought them.* It will not be expected that I ſhould go thro' the many Species of Hereſies, which we are now ſorrounded with: I am heartily ſorry they are ſo numerous. The Chriſtian Faith is but one, and whoever believes contrary to that Faith, which was once deliver'd to the Saints, and perſiſt obſtinately in that Error, is an Heretick: And of what pernicious Conſequence that has been in all Ages to the Church of Chriſt, and to all Civil States, is two well known to need any Illuſtration. When we have ſo many about us, and ſtill gathering more Strength, we have good Reaſon to pray, " *From all Hereſy —— Good Lord deliver us.*

Schiſm is a Cauſeleſs Separating from a Right Conſtituted Church; *i. e.* Leaving the Communion of a Lawful Church, when we may partake of all the Chriſtian Ordinances in that Church, without doing any thing which God's Law forbids. If the Church whereof you are Members is a ſound Part of the Church of Chriſt, and requires nothing of her Children that is in its own Nature ſinful, No Pretence can make a Separation from that Church lawful. Wherever there is a Separation, there is *Schiſm*; but if the Church of which I am a Member requires Terms of Communion which are inconſiſtent with the known Laws of God, I muſt ſeparate from her; and then there is, without doubt, a *Schiſm*, but the Church is guilty of it, not I; *and Wo to them by whom the Offence comes.*

Let us then *mark them who cauſe Diviſions and avoid them.*

The Church of Chriſt is one, and all the particular Churches in the Chriſtian World (which hold the Orthodox Faith, the true Chriſtian Worſhip, and the ancient Apoſtolical Government) make up that ONE *Catholick and Apoſtolick Church*, out of which (in God's ordinary way of dealing with Men) there is no Salvation; whoever therefore without Cauſe ſeparates from any one particular Church, whoſe FAITH, WORSHIP and GOVERNMENT are agreable to the Holy Scriptures (as a Separation from ſuch a Church, muſt certainly be cauſeleſs) he, that thus ſeparates, is a *Schiſmatick* from the Univerſal Church of Chriſt: For as a Man's Finger cut

off

off from his Hand, is as much depriv'd of all Nouriſhment from the Body, as a piece of Fleſh or a Rib cut out of his Side; ſo one who ſeparates without Cauſe from the Church of *England* or *Ireland*, or any other lawful Church, is, *ipſo facto*, as much ſeparated from the Church of Chriſt, as if he had been alive in the Apoſtles Days and ſeparated from them. This Sin was thought ſo great in the beſt and pureſt Ages of the Church, that the Offering Incenſe to Idols is by ſome (*a*) thought not ſo great in ſome Reſpects: If People now a-days induſtriouſly leſſen the Heinouſneſs of it, and give others looſe Notions of it, leſt upon Enquiry they ſhould be found to be guilty; this will never alter the Nature of the Crime; for *Schiſm* will be *Schiſm*, whether they think it ſo or not. And therefore let us heartily pray, " *From Schiſm* —— *Good* " *Lord deliver us.*

But the Miſery of too many is, that they live in ſuch grievous Sins as *Sedition*, *Rebellion*, *Hereſy*, and *Schiſm*, without conſidering their Guilt, or their Danger: They are either blinded with Prejudice, or harden'd by Luſt; and while they continue in that State, there is little hopes of their Amendment: And this is the greateſt Misfortune which can befall People in this Life, to have their Hearts harden'd ſo as to deſpiſe God's Counſel either reveal'd in his Word, or by the gentle Motions of his Bleſſed Spirit. And therefore our Church with great Edification teaches us to ſay, " *From hard-* " *neſs of heart, and contempt of thy Word and Commandment* " —— *Good Lord deliver us.*

Whatſoever we have yet ask'd, or are further to pray for, is only to be obtain'd upon the Account of our Bleſſed Saviour's Merits and Mediation; and therefore we addreſs our ſelves particularly to him, that he would vouchſafe to make every Step of his Redemption inſtrumental in our Deliverance from Sin, and the Puniſhment of it; and therefore we ſay,

" *By the myſtery of thy holy Incarnation*, &c. *Good Lord deli-* " *ver us.*

" *By thine Agony*, &c. *Good Lord deliver us.*

The Meaning of which is no more but this;

" O Son of God who waſt pleas'd for our Redemption to " take our Nature upon thee; by thy aſſuming of our Fleſh, " *Good Lord deliver us.*

" Thou who waſt pleas'd to be born of the Bleſſed Virgin " *Mary*, without the leaſt Spot or Stain of Original Corrup- " tion; By thy immaculate Birth *and holy Nativity*, *Good* " *Lord deliver us.*

" Thou who didſt fulfil the Law for us, and was circum-

(*a*) Cyp. de Unit. Eccleſiæ.

" cis'd

" cis'd the eighth Day according to the Jewiſh Law ; By thy " Obedience to the Divine Command and Inſtitution, *Good* " *Lord deliver us* from thoſe many Sins which we have com- " mitted againſt God's Laws.

" Thou, who waſt baptized by *John*'s Baptiſm, to teach us " Purity of Mind and Conſcience ; By that Baptiſm, *Good* " *Lord deliver us* from the many Breaches of our Baptiſmal " Vow, and grant that we, after thy Example, may fulfil all " Righteouſneſs.

" Thou, who for our Sakes didſt faſt 40 Days and 40 " Nights ; By thy Faſting, *Good Lord deliver us* from all Sins " of Intemperance, and give us Grace ſo to mortify our Bo- " dies, *that our Fleſh being ſubdued to the Spirit, we may ever* " *obey thy Godly Motions.*

" Thou, who didſt fully Experience the Force of the Devil's " ſtrongeſt Aſſaults againſt human Nature, and who by thy " mighty Power overcame and vanquiſhed him ; By thy " *Temptation, Good Lord deliver us* from all Temptations of " the World, the Fleſh and the Devil ; and let us not be " tempted above what we are able.

" Thou, who for our Sakes didſt undergo ſo great a Conflict " in the Garden, as to ſweat as it were Drops of Blood ; *By* " *that Agony and bloody Sweat,* Good Lord deliver us from the " bitter Pains due to Sin.

" Thou, who for our Sins didſt give thy ſelf up into the " Hands of barbarous Men, and didſt from them endure many " Indignities and Affronts, and afterwards the ſhameful and " painful Death of the Croſs ; *By thy Croſs and Paſſion,* Good " Lord deliver us from the Shame due to our Sins here, and " from the Curſe that waits impenitent Sinners hereafter.

" Thou, who by thy Death didſt finiſh that Satisfaction " which God's Juſtice required for our Sins, and by thy de- " ſcending into the Grave gaveſt Teſtimony to all the World " that thou waſt truly dead ; *By the precious Death and Burial,* " Good Lord deliver us from eternal Death, and grant that " we may be bury'd with Thee, that through the Grave and " Gate of Death we may paſs to our glorious Reſurrection.

" Thou, who by the Power of thy glorious Godhead didſt " overcome Death, and by thy Reſurrection didſt open the " Kingdom of Heaven to all Believers ; *By thy glorious Reſur-* " *rection,* Good Lord deliver us and raiſe us from the Death " of Sin to the Life of Righteouſneſs.

" Thou, who didſt aſcend into Heaven to preſent thy ſacri- " ficed Body to God as our High Prieſt, and by thy continual " Interceſſion ſheweſt thy ſelf our merciful Advocate ; *By* " *thy glorious Aſcenſion,* Good Lord deliver us from all our " Sins.

" Thou,

" Thou, who didſt ſend the Comforter, according to thy " gracious Promiſe, to thy Followers, even the Spirit of " Truth to lead us into all Truth; *By the coming down of the* " *Holy Ghoſt*, good Lord deliver us from all falſe Doctrine, " and give us, by the ſame Spirit, a right Judgment in all " Things, and grant that we may always obey his godly Mo- " tions.

And is not all this very Edifying? Does not every Petition of this tend to make us wiſer and better? And is there one Word in all this that has the leaſt Tincture of Popery or Superſtition? I hope you don't think there is.

The next Thing that occurs in our Litany is,

" *In all time of our Tribulation*, &c. *Good Lord deliver us.* In this we pray for Mercy and Aſſiſtance in all States and Conditions of Life; there being no Time of our Life but what is comprehended in this: For as by *Tribulation* is meant all kind of Affliction, ſo by *Wealth* is underſtood all ſorts of worldly Comforts. When therefore we ſay, " *In all time of our Tri-* " *bulation* —— *Good Lord deliver us*, we mean thus much: In all our Afflictions, whether in *Want* or *Sickneſs*, in *Danger* or *Loſs*, in *Perſecution* or *Reproach*, or any other *Tribulation* whatſoever, Good Lord deliver us from *murmuring* or *repining* at thy *Providence*, from *putting our Truſt* in any other but God, from *hating* or *revenging* our ſelves upon thoſe who are made the Inſtruments of Providence in afflicting us; and eſpecially, Good Lord deliver us from doing any Thing that is unjuſt or unlawful, to extricate our ſelves from our Difficulties.

" *In all time of our Wealth* —— *Good Lord deliver us*, i. e. When we are in Proſperity, and have Plenty, and Friends, and Health, and Strength, or any other worldly Comforts, good Lord deliver us from ſetting our Affections upon them, or from forgetting his Mercy from whom they came; ſave us from being exalted becauſe we are in better Condition than other Men, and from treating others with diſdain; deliver us from abuſing our Plenty to Intemperance and Luxury; and eſpecially, good Lord deliver us from being Stingy and Unmerciful to thoſe who want.

I hope I need not ſpend Time in recommending the reſt of this Petition to you: *In the Hour of Death, and in the Day* " *of Judgment, Good Lord deliver us.* For, whoever conſiders, that *it is appointed for Men once to die, and after this the Judgment*; and at the ſame time reflects upon the Uncertainty of the time and manner of our Death, will heartily join in this Petition; and as devoutly in the next to be ſav'd in the Day of the Lord. It were an eaſy Matter to make a long and not uſeleſs Diſcourſe upon this whole Petition; but it would be

foreign

foreign to my Design; there being then in this nothing difficult or liable to Exception, I shall not question your either understanding it, or being convinc'd of the Edification of it; I therefore pass to the

INTERCESSION PART *of the Litany.*

Hitherto we have prayed only for our selves; but we should not perform our Duty, nor follow S. *Paul's* Advice, 1 *Tim.* 2. 1. *to make Intercession for all Men,* if we did not likewise pray for others.

Our Church therefore, (whose extensive Charity shews her *Apostolical* and *Orthodox*,) prays for all Men according to the Apostle's Rule, and that in such excellent Order, that the very repeating this Part of our Litany, is enough to recommend it to People of Sense and Piety.

It begins, *We Sinners do beseech thee to hear us, O Lord God,* " *and that it may please thee to rule,* &c.

If the Universal Church would fall from the right Way, there would be an end of Christianity at once; and though we are very well assured that shall never happen, yet that Promise does not excuse us from praying, that God would rule and govern his Church.

For though we are infallibly certain, that the Catholick Church shall not totally fall away from the Faith, (for the Gates of Hell shall not prevail against it) yet we have too sad Experience, that Errors and Heresies have so prevail'd among Christians, that in human Appearance the Church was well nigh gone. In the fourth Century the *Arian* Heresy had so far over-run the Church, that *Athanasius*, and a very few Bishops more, were all that openly stood up for the true Christian Faith; and that honest adhering to it procur'd his Banishment.

In After-ages, many, once famous Churches, were swallowed up in Errors, or destroy'd by barbarous Nations: And the *Roman* Church (which in the Apostle's Days, and long after, was celebrated for their Orthodox Faith) has been for many Ages so corrupted both in Doctrine and Practice, that some will scarce allow them the Name of a Church.

Whoever considers these Things, and has a just Value for that Church which Christ purchas'd with his own Blood, will heartily pray, that God would *rule and govern his holy Church universal in the right way.*

The Answer made by the Congregation to this Part of the Litany is, *We beseech thee to hear us, good Lord.* Which was the Response in many ancient Liturgies, only with this difference, that they only used, *We beseech thee to hear us*, and our Church adds GOOD LORD; perhaps to shew that we make no Request to any but God.

But

But becauſe this Term *Univerſal Church* is not ſo well understood as it ſhould be, (the Belief of it being ſo neceſſary that it is an Article of our Creed) I ſhall take this Opportunity to explain what is meant by it, and what regard ought to be had for it.

The Holy Church Univerſal (or as it is in the Creed, the Holy Catholick Church) is, " *The one univerſal Society of all* " *Chriſtian People incorporated by the New Covenant in Baptiſm,* " *under Jeſus Chriſt its ſupreme Head, and diſtributed under* " *lawful Governors and Paſtors into particular Churches, hold-* " *ing Communion with each other in all the Eſſentials of Chriſtian* " *Faith, and Worſhip Diſcipline.* [Dr. *Scott's* Chriſt. Life, Part 2. v. 2. p. 277.]

That the Chriſtian Univerſal Church is [*an Univerſal Society of all Chriſtian People*] is plain from *Eph.* 4. 4, 5. There is but *One Body* as well as one Spirit, one Lord, one Faith, one Baptiſm. And our Saviour tells us, That upon the calling of the Gentiles, there ſhall be *One Fold under one Shepherd*, S. *John* 10. 16.

That the Chriſtian Church is a Society of Chriſtians [*incorporated by the New Covenant in Baptiſm*] we are told, *Eph.* 2. 21. That it is *a Building fitly fram'd together, growing into an holy Temple in the Lord.* And 1 *Cor.* 12. 13. *By one Spirit we are all baptiz'd into one Body*, &c.

That the Catholick Church is one Society—— [*under Jeſus Chriſt its ſupreme Head*] appears from *Col.* 1. 18. *He* (i. e. Chriſt) *is the Head of the Body of the Church.* And *Eph.* 5. 23. *The Husband is the Head of the Wife EVEN AS Chriſt is Head of the Church.*

That the Catholick Church is one univerſal Society [*diſtributed into particular Churches*] plainly appears from the frequent mention of the *Churches of Judea*, Gal. 1. 22. *of Samaria and Galilee*, Acts 9. 31. and *the ſeven Churches* in the *Revelations*; all which and many others mention'd in the New Teſtament, are only ſo many particular Churches, all together making up the ONE UNIVERSAL or CATHOLICK CHURCH.

That the *Catholick Church* is diſtributed into particular Churches [*under lawful Governors and Paſtors*] is plain from Reaſon and Scripture. It is impoſſible for the whole Church to meet together in one Place, either for Worſhip or Government; and therefore I have ſhew'd that it is diſtributed into particular Churches for the Convenien y of thoſe. But no particular Church can have either Worſhip or Government, without lawful Paſtors. And the Apoſtle tells us, *Eph.* 4. 11, 12. that Chriſt ordain'd *Apoſtles*, *Prophets*, *Evangeliſts*, *Paſtors* and *Teachers*, *for the compacting together the Saints.*

And

And for this Reaſon, our Saviour ſent the Apoſtles, with Power to ſend or ordain others as Paſtors of his Church to the end of the World, S. *John* 20.

And that the Catholick Church is one Society diſtributed into particular Churches [*holding Communion with each other*] I think will be very eaſily prov'd, from Scripture and the Nature of Chriſtian Unity. But becauſe I would have our Obligation, to hold Communion with all Churches who are in Communion with the Church Catholick, made very intelligible; and that I can't do it better than that excellent Author, whoſe Definition of the Church I have given you; I will beg leave to tranſcribe all that he ſays upon this Head. You will find it in his *Chr. Life*, *Part* 2. *v.* 2. *p.* 298.

" By holding Communion with each other, I mean owning " each other as Parts of the ſame Body, and admitting each " others Members, as Occaſion ſerves, into actual Communi- " on with them in all Religious Offices. It is true, in the " Primitive Churches there were ſundry prudential Acts of " Communion paſs'd between them, ſuch as their form'd and " communicatory Letters, by which the holy Biſhops gave " an Account to each other of the State and Condition of " their reſpective Churches, and conſulted each others Judg- " ment about them; but theſe were not at all eſſential to that " Communion which they were obliged as true Churches to " maintain with one another. All the Communion which " they are obliged to, as they are ſimilar Parts and Diſtribu- " tions of the Catholick Church, is, that they ſhould not " divide into ſeparate Churches, ſo as to exclude each others " Members from communicating in others Worſhip when- " ever they have Occaſion to travel from one Church to an- " other: For ſo long as there is no Rupture between diſtant " Churches, no declar'd Diſowning of each other, no expreſs " Refuſal of any Act of Communion to each others Members, " they may be truly ſaid to maintain all neceſſary Commu- " nion with each other. And that this Communion is ab- " ſolutely neceſſary between all thoſe particular Churches into " which the Catholick Church is diſtributed, will evidently " appear from theſe four Conſiderations. *Firſt*, That by " Baptiſm, as was ſhewed before, all Chriſtian People are " made Members of the Catholick Church, and by being " made Members of it, they are obliged to communicate " with it; for how can they act as Parts of the Whole, that " hold no Communication with the Whole? They who are " Members of any Society, have not only a Right to com- " municate in all the common Benefits of it, but alſo an Obli- " gation to communicate in all the common Offices of it: " And therefore ſince by Baptiſm we are made Members of

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" the Catholick Church or Society of Chriſtians, we are " thereby not only entituled to partake with it in all its Pri- " vileges, but alſo obliged to join with it in all its Offices. " But then, *Secondly*, It is farther to be conſider'd, that the " Catholick Church being all diſtributed into particular " Churches, we can no otherwiſe communicate with it, than " by communicating with ſome particular Church: For how " can we communicate with the Whole, that is all diſtribu- " ted into Parts, without communicating with ſome Part of " the Whole? And ſince the Whole is nothing but only a " Collection of all the Parts, what Communion can they " hold with the Whole, who hold no Communion with any " Part of it? So long therefore as there is any ſuch thing as " a viſible Catholick Church upon Earth, we are oblig'd by " our Baptiſm, unleſs Neceſſity hinders us, to maintain a " viſible Communion with it; and ſo long as this Catholick " Church is all diſtributed into ſo many particular viſible " Churches, we can't viſibly communicate with it, unleſs we " communicate with ſome one of theſe particular Churches: " For how can we be in Communion with the whole Body, " when we are out of Communion with all the Parts, unleſs " we can find a Body to communicate with, without all its " Parts, or ſome Univerſal Church without all particular " Churches? But then, *Thirdly*, It is alſo to be conſider'd, " that as we cannot communicate with the Univerſal Church " without communicating with ſome particular one, ſo nei- " ther do we communicate with the Univerſal Church by " communicating with any particular one, unleſs that par- " ticular one be in Communion with the Church Univerſal. " For if I cannot communicate with the Whole, without be- " ing in Communion with ſome Part of the Whole, it is " impoſſible I ſhould communicate with the Whole, unleſs " I communicate with ſome Part that is in Communion with " the Whole. It is as poſſible for a Finger to communicate " with a Body by being join'd to an Arm which is ſeparated " from the Body, as it is for a Chriſtian to communicate with " the Church Catholick, by being join'd to a Church that is " ſeparate from the Church Catholick. But then, *Fourthly* " and *laſtly*, There is no particular Church can be in Com- " munion with the Catholick, that ſeparates itſelf from the " Communion of a particular Church that is in Communion " with the Catholick. For they who ſeparate from any Part " of any Whole, muſt neceſſarily ſeparate from the Whole, " becauſe the Whole is nothing but all the Parts together, " and it is a Contradiction to ſay, that they who are ſepa- " rated from any one Part are yet united to the Whole. How " then is it poſſible for any Church to ſeparate itſelf from the

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" Communion of any other Church, which is a true Part of " the Church Catholick, without ſeparating itſelf from the " Communion of the Church Catholick itſelf; ſince the " Church Catholick is nothing but a Collection of all true " Churches; and to be at the ſame time united to all true " Churches and ſeparated from one true Church, is the ſame " Abſurdity as to be ſeparated from all true Churches and " united to one. In ſhort, the Catholick Church is one by " the Communion of all its Parts, and therefore they who " break Communion with any one Part, muſt neceſſarily diſ- " unite themſelves from the Whole; for when two Churches " ſeparate from one another, it muſt be either becauſe the " one requires ſuch Terms of Communion as are not Catho- " lick, or becauſe the other refuſes ſuch as are. Now that " Church which requires ſinful or uncatholick Terms of Com- " munion, does hereby not only exclude one, but all Parts of " the Catholick Church from its Communion, becauſe they " are all equally oblig'd not to communicate with any Church " upon ſinful Terms of Communion, and that Church which " excludes all Parts of the Catholick Church from its Com- " munion, muſt in ſo doing ſeparate itſelf from the Commu- " nion of the Catholick Church. And ſo on the other Hand, " that Church which refuſes the Communion of any other " Church upon lawful and catholick Terms, does thereby ſe- " parate itſelf from the Communion of all Parts of the " Catholick Church, becauſe it ſeparates from a Part that is " in Communion with all the Parts of it: For that Church " which may be lawfully communicated with, is in Commu- " nion with all other Churches that are in Communion with " the Catholick Church; and therefore that Church which " ſeparates from its Communion, cannot be in the Number " of thoſe Churches that are in Communion with the Catho- " lick Church: And how then can this ſeparating Church be " in the Communion of the Catholick Church, when it is " out of Communion of any one of thoſe Churches of which " the Catholick Church conſiſts? All thoſe particular Chur- " ches therefore into which the Catholick Church is diſtribu- " ted, muſt be in Communion with each other, otherwiſe " they are ſo far from being Diſtributions of the Catholick " Church, that they are only ſo many Schiſms and Diviſions " from it. For if every Chriſtian is oblig'd by his Baptiſm " to communicate with the Catholick Church; and if he can " no otherwiſe communicate with it, than by communicating " with ſome particular Church which is in Communion with " the Church Catholick; and laſtly, if no particular Church " can be in Communion with the Church Catholick, which " is not in Communion with all the Churches of which the

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" Church Catholicks conſiſt ; then it is abſolutely neceſſary, " that all thoſe Chriſtians into which the Church Catholick is " diſtributed ſhould maintain a Catholick Communion with " one another.

Now wherein this Communion conſiſts, I told you in the Definition of the Church, *viz. In all the Eſſentials of Chriſtian Faith, Worſhip and Diſcipline.*

1. By the *Eſſentials of Chriſtian Faith*, muſt be underſtood every Doctrine neceſſary to the Being of Chriſtianity ; for it is not every Difference in Opinion about Points of Faith, that will unchriſtian either particular Men, or particular Churches, but it is *denying a fundamental Doctrine of Chriſtianity*, without which the Religion of the Mediator can't ſtand, that makes any Man, or any Church, Heretical, and looſes the Obligation of Chriſtian Communion with that Man or Church as to Doctrine. That ſuch a Communion in the Eſſentials of Faith ought to be between all the particular Churches which make up the one Catholick Church, is plain from 2 *Cor.* 13. 11. where all Chriſtians are commanded to *ſtand faſt in one Spirit with one Mind.* Phil. 1. 27. *Walk by the ſame Rule, and think the ſame things.* 1 Cor. 1. 10. *To be join'd together in the ſame Mind, and in the ſame Judgment.* 2 Tim. 1. 13. *To hold faſt the Form of ſound Words.*

——— " It is not the differing of one Church from ano- " ther in Doctrines, that are either remote from or near the " Foundations of Chriſtianity, that diſſolves their Commu- " nion in the Chriſtian Faith ; but ſo long as the Fundamen- " tal Doctrines of the Goſpel are ſecur'd on both ſides, no cor- " rupt Doctrines on either ſide can warrant a Breach of Com- " munion between 'em. It is true, if the erring Church im- " poſes the Belief of its Errors as a Condition of its Commu- " nion, no Church or Chriſtian that believes them to be Er- " rors, can lawfully Communicate with it, be thoſe Errors " never ſo ſmall or inconſiderable ; not that in themſelves " they are ſufficient Cauſe of Separation, but becauſe they " who don't believe 'em can't profeſs they do, without telling " a Lye, which is a Condition that is ſimply unlawful ——— Dr. *Scot's Chr. Life.* Part 2. Vol. 2. p. 306.

But here they who ſeparate muſt be very ſure *from plain Evidence of Scripture*, that the Doctrines which they call Corrupt are really ſo, and not pretend Corruptions for Separation, when there is no ſuch Thing in the Church they depart from : For no Error can ſeparate any Church or Chriſtian from the Catholick Communion of Faith but *Hereſy*, or making things of Faith which are not ſo ; either of which is a lawful Cauſe of Separation.

2. All particular Churches hold Communion with one another in all Eſſentials of Chriſtian Worſhip.

The Eſſence of Chriſtian Worſhip is, " *The Invocation* " *of the one Eternal God thro' the one Mediator Jeſus Chriſt,* " *and the Participation of the two Sacraments, Baptiſm and the* " *Lord's Supper.*

For as there is but *one Faith*, ſo there is but *one Lord*, Eph. 4. 4. *and one Mediator between God and Man*, 1 Tim. 2. 5. *but one Baptiſm*, Eph. 4. 4. *and one Bread of which we are all Partakers*, 1 Cor. 10. 17.

Now all particular Churches ought to communicate with one another in theſe, and whoever refuſes to join in any of theſe (where they are not hinder'd by ſinful Worſhip) ſeparates from the Catholick Church: and whatever Church impoſes unlawful Terms of Worſhip, excludes all other Churches from her Communion in Worſhip, and whatever Church excludes all others from her Communion in Worſhip, excludes her ſelf from the Catholick Church.

——— " As long as the Eſſentials of Worſhip are kept in- " tire and pure, and are not ſo blended with unlawful Mix- " tures, but that we ſafely may partake of 'em without being " at all oblig'd to partake of any Sin; in this Caſe, to refuſe " to Communicate with any Church is to ſeparate from the " Communion of the Catholick Church. For, for the ſame " Reaſon that any Church refuſes to communicate with this " Church, it muſt refuſe to Communicate with all others in " the World, becauſe we cannot to this Day, nor ever could " Communicate with any Church in the World in which there " are not ſome Defects of Diſcipline, ſome Intermixture of " bad Men with good, and ſome indifferent Modes and Ce- " remonies in Worſhip. And yet theſe muſt without all doubt be all the Reaſons that can be pretended for refuſing to join in Worſhip with any Church, where the Eſſentials of Worſhip are held intire.

3. All the particular Churches which make up the one Catholick Church muſt Communicate with one another, *in all the Eſſentials of Chriſtian Diſcipline and Government.*

That our Saviour left a Government in his Church will not (I ſuppoſe) be deny'd: that all Churches ought to ſubmit to that Government which he left, I conceive will not be diſputed, for if there be any ſtanding Government to continue in Chriſt's Church, no particular Church or Community of Chriſtians, can refuſe to Communicate in it, without dividing it ſelf from the Communion of the Church Catholick.

[What that Government is which Chriſt has appointed in his Church, I ſhall (God willing) ſhew hereafter.]

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I have been fuller in this Diſcourſe of the Church than ſome perhaps will think neceſſary, but I muſt confeſs, the little neceſſity which too may find for a Diſcourſe of this Nature was the very Reaſon why I found a great deal.

For would every one who calls himſelf a Chriſtian, ſeriouſly conſider, the Obligation that lies upon him, to *Unity and Communion* with the Catholick Church; and that ſuch *Unity and Communion* is not to be held but by communicating with that particular Church in which he lives; and that nothing can juſtify his ſeparating from the Communion of that Church, but her impoſing FALSE DOCTRINES upon them as Matters of Faith, IDOLATROUS WORSHIP in their Devotion, or FALSE PASTORS as their Governours and Teachers: I ſay, would People duly conſider theſe things, they would be afraid to rend the Church of God into ſo many Schiſms and Factions as it is at this Day, to the ſcandal of Chriſtianity, and the great hazard of many thouſand Souls.

Separating from the Church is a renouncing Chriſtianity and denying your Creed. (*a*) *Whoever* (ſays St. *Cyprian*) *is ſeparated from the Church, is join'd to the Adultereſs, ſeparated from the Promiſes of the Church. Nor ſhall he ever attain the Chriſtian Reward who forſakes Chriſt's Church. He is an Alien, Prophane, an Enemy. He can't have God for his Father, that has not the Church for his Mother* ——— I could with a great deal of Pleaſure, tranſcribe a great many Pages from that elegant Book, *concerning the Unity of the Church*, but that I don't deſire to be tedious: and I wiſh with all my heart, that they who make light of *Catholick Unity* were well acquainted with St. *Cyprian*'s Writings.

Let them look to it who are the Authors and Abettors of *Schiſm*; for tho' 'tis very true that there have been Diviſions in the Church ever ſince it was firſt planted, it were better for thoſe who from Time to Time have been the Occaſion of 'em, *that a Milſtone were hanged about their Necks, and they were thrown into the depth of the Sea.*

If then the *Univerſal Church* be ſo Sacred, and the being a Member of it of ſuch Importance to all Chriſtians, can we be too frequent in our Pray'rs to God for its Preſervation in the right way: and ought we not to join with all the Devotion of our Souls, and ſay, *We beſeech thee to hear us good Lord?*

(*a*) Quiſquis ab Eccleſia ſegregatus Adulteræ jungitur, a promiſſis Eccleſiæ ſeparatur, nec perveniet ad Chriſti præmia, qui relinquit Eccleſiam Chriſti: Alienus eſt, Profanus eſt, Hoſtis eſt: Habere jam non poteſt Deum Patrem, qui Eccleſiam non habet matrem ——— *De Unit. Eccl. Pam. Ed.* p. 254. b.

Having thus pray'd for the whole Church, we proceed to put up our Supplication for our Sovereign the King (or Queen, when there is one) saying.

" *That it may pleaſe thee, to keep and ſtrengthen in the true* " *Worſhiping of thee, in righteouſneſs and holineſs of Life, thy* " *Servant* GEORGE *our moſt Gracious King and Governour.*

Anſw. *We beſeech thee to hear us, good Lord.*

The KING is put next in our Litany after the *Univerſal Church*, becauſe He is in our particular Church the moſt eminent Member; and therefore when we come to Particulars, as in Duty bound, we begin with His Majeſty.

This Supplication for the *KING* is choſen with ſuch Diſcretion and Piety, that no ſober loyal Subjects will find Fault with it. For, 1. we pray to God *to keep and ſtrengthen him in the true Worſhip of him:* And, 2. That He may adorn that true Worſhip with *holineſs of Life.* For ſince it is true, *Regis ad exemplum totus componitur Orbis*, that Princes, and Chief Governours, have the Reformation of the World very much in their Power; we have much reaſon to pray, That our Princes may be Orthodox in their Worſhip, for the good of the Church, and Preſervation of true Religion; and that they may by their exemplary Lives be indeed what the Apoſtle ſays they ought to be, *a Terror to evil Doers, and for the Praiſe of them that do well.*

I told you before (*a*) what Authority we have from 1 *Tim.* 2. 2. for praying for our Governours, and therefore ſhall not ſay any more of it here.

We generally give our *King* [or *Queen*] the Epithet of Moſt Gracious, becauſe our Holy Church (always Loyal, and ſhewing a due Regard to our Princes) will not ſo much as ſuppoſe a wicked one: And God be prais'd, generally ſpeaking, we have had very good ones ſince the Reformation: And if we have had, or ſhould have, an ill King for a Plague, we may thank our ſelves for provoking God Almighty to *ſend us a King in his Wrath.*

We have now, by the good Providence of God, a *Sovereign* who underſtands our *Worſhip* and LOVES it, I pray God it may always be ſo.

Let us therefore heartily and devoutly pray, that our Kings [or Queens] may be *kept and ſtrengthen'd in the true Worſhip of God, and in Righteouſneſs and Holineſs of Life.*

But becauſe a *King* may pretend to be a Member of an *Orthodox Church*, tho' at the ſame Time he wants only a ſafe opportunity to deſtroy it, (as *Jehu* pretended a mighty Zeal for the Lord of Hoſts, and made a publick Example of the *Prieſts* of

(*a*) *Page* 41.

Baal,

Baal, that he might fix himſelf in the Throne of *Iſreal* by the Aſſiſtance of thoſe who hated *Idolatry*, and then ſet up his little Prieſts at *Dan* and *Bethel*, and thereby ſtrengthen'd the *Schiſm* which was begun about a hundred Years before.) I ſay, becauſe it is poſſible that ſuch a Misfortune may happen to us, we pray,

" *That it may pleaſe thee to rule His* [or Her] *Heart in thy* " *Faith, Fear and Love, and that He* [or She] *may evermore* " *have Affiance in thee, and ever ſeek thy Honour and Glory.*

We beſeech thee to hear us, good Lord.

Here we pray that our Sovereigns may not only ſhew good Example in their Practice, but do it from a good Principle; that their Hearts may be right in the true Faith and Fear of God, that they may love and truſt in him, and in all Acts of Government, ſet the Glory of God before their Eyes.

But the World is ſo corrupted, that the Governing according to this Rule will be ſure to procure Enimies to a good Prince both at home and abroad, and we of theſe Nations have reaſon from dear bought Experience to ſay ſo, nor can it ever be deny'd as long as FORTY ONE ſtands as a black Record for the Truth of it. Therefore we pray,

" *That it may pleaſe thee to be His Defender and Keeper,* " *giving Him the Victory over all His Enemies.*

We beſeech thee, &c.

Here we pray, that God would ſupport him in the faithful Diſcharge of that Truſt *committed to him BY GOD*; that he would preſerve him from the open Force of our Enemies, and the ſecret Contrivances of ſeveral Underminers, that neither Foreign Arms, nor Domeſtick Poiſon, may prevail againſt him.

And certainly, whoever conſiders of what vaſt Conſequence it is to any Nation to have a *good King or Queen*, and how pernicious it is to have ſuch oppreſs'd or inſulted by *Foreign Foes*, or *Domeſtick Rebels*, will think the Pray'r of our Litany very Edifying.

The next Thing that follows is a Supplication for the *Royal Family*, viz.

" *That it may pleaſe thee to bleſs and preſerve his Royal High-* " *neſs* George *Prince of* Wales, *the Princeſs, and their Iſſue*, &c.

We beſeech thee, &c.

The Reaſonableneſs of this will appear to any one who has a value for the Conſtitution of theſe Kingdoms, where the Crown for many Ages has been *Hereditary*, and I hope in God will always continue ſo.

The Ancients us'd to pray for the Emperor and his whole Family, as appears from the Liturgy of St. *Ambroſe*, where the Empreſs is expreſly nam'd. We therefore pray, *That it may pleaſe thee.*

The next Supplication is for the Clergy.

" *That it may pleaſe thee to illuminate all Biſhops, Prieſts and* " *Deacons*, &c. *We beſeech thee*, &c.

In recommending this Part of our Litany it might ſeem ſufficient to give a ſhort Paraphraſe upon the Words, becauſe every Chriſtian muſt allow the Expediency of praying for God's Bleſſing, upon thoſe who *miniſter about holy things*; and both the Jewiſh and the Chriſtian Churches practis'd it.

But becauſe the Words of this Pray'r may be excepted againſt, by thoſe who don't own the Form of Government in our Church, I will take this Opportunity, as briefly as I can, to juſtify our Conſtitution.

And here I will wave all Diſputes about Words, and therefore I ſhall firſt prove this Propoſition. *That the Government of Chriſt's Church was left by himſelf, and manag'd for the firſt three hundred Years by ſome Miniſters of the Word and Sacraments, exerciſing Authority, and having Juriſdiction over other Miniſters of the Word and Sacraments.* And then I will take notice of the Names given to 'em by our Church in her Litany.

And, 1. That the Government of Chriſt's Church was left by himſelf, and manag'd for the firſt three Centuries by ſome *Goſpel Miniſters of the Word and Sacraments*, exerciſing Authority and Juriſdiction over others, who were LIKEWISE *Miniſters of the Word and Sacraments.*

The only *Goſpel Miniſters* which we read of ſent by our Bleſſed Saviour in his life time are the Twelve and the Seventy.

I know ſome Eminent Divines of our Church derive the Superiority of the Twelve over the Seventy, from the Twelve's being ſeparated from the others, to be conſtantly about our Saviour's own Perſon, from their being Ordain'd firſt, and from their being always nam'd in the front of Church-Officers.

But becauſe you who deny an IMPARITY in *Goſpel Miniſters*, will not allow theſe to be any Indications of the Apoſtles being above the Seventy, during our Lord's ſtaying with them; I will at preſent take you in your own way. And therefore,

I will for once ſuppoſe, that the ſending the Seventy out *to preach the Goſpel*, St. *Luke* 10. made them *as fully* Goſpel Miniſters, as the Ordination, St. *Luke* 9. made the Twelve, *i. e.* the Twelve and the Seventy were both *authoriz'd by vertue of that Commiſſion* (or *Ordination*) to preach the Goſpel, as appears from the Words of the Commiſſion.

That they both exercis'd the Power of PREACHING (and BAPTISING too) is very plain from Scripture, that the

Twelve

Twelve *preach'd* is expreſly affirm'd, St *Luke* 9. 6. *They departed and went thro' the Town* PREACHING *the* GOSPEL. And S. *Luke* 10. 17. *The Seventy likewiſe return'd, and gave their Maſter an account of their Succeſs.*

And S. *Jo.* 4. 2. we are told of the Diſciples *Baptizing.*

I ſhall not at preſent enter into a nice Enquiry what that Baptiſm was; but it is at leaſt highly probable it was into the Faith of the *Meſſiah come*; and there is no Inconvenience that I can ſee, in allowing that they baptiz'd in the Name of the *Bleſſed Trinity*, tho' we have no Account of that ſolemn Form of Baptiſm till after the Reſurrection.

What I aſſert is, that both the *Twelve* and the *Seventy* were *Miniſters of the Goſpel* in our Saviour's Life-time, and I do now ſuppoſe that they were *equally*, ſo.

Now if we can find a SECOND SUPERIOR ORDINATION given by our Saviour to the *Eleven*, which the *Seventy* did not receive, I hope it will appear that the *Eleven* were of a *higher Order* and had *a greater degree of Power* in the Church than they.

To evince this, let us turn to St. *Jo.* 20. from the 21ſt Verſe, where he gave the *Eleven* Apoſtles *a new Commiſſion or Ordination*, AS MY FATHER SENT ME, EVEN, SO SEND I YOU; *and when he had ſaid this, he breathed on them, and ſaid, Receive ye the Holy Ghoſt, whoſoever ſins ye remit*, &c.

Now that they were the *Eleven* only who receiv'd this *ſecond Ordination*, appears from comparing this Goſpel with the other three Evangeliſts, who tell us expreſly that it was the *Eleven* he appear'd to, when he gave this Commiſſion; St. *Mat.* 28. 16. St. *Mark* 16. 14. St. *Luke* 24. 36. And more particularly *Acts* 1. 2. we are told, *That Jeſus thro' the Holy Ghoſt gave Commandment* unto the APOSTLES *whom he had choſen.*

The *Apoſtles* then by the *firſt Commiſſion* or Ordination had only *Power to Preach* and exerciſe the ordinary Parts of the Miniſterial Office, which are now perform'd by our Preſbyters and Deacons; but by virtue of this *ſecond Ordination* they had alſo Power of ſending others, for unleſs he gave 'em that Power, he did not ſend them *as his Father ſent him*: And if this *ſecond Commiſſion* did not veſt the *Apoſtles* with the Power of ORDINATION, I deſire to know where we find THAT POWER given 'em in the whole Bible.

If then the *Eleven Apoſtles* receiv'd a Power by this *laſt Commiſſion* which they had not before, and which none of the *Seventy* did *then* receive, and ſome of them *never*, then certainly it is evident that our Saviour left his Church with a Set of *Goſpel Miniſters* veſted with different degrees of Power and Authority.

To ſay that this gave the *Eleven* no Superiority over the *Seventy*, is falſe in Fact: For,

The *Apoſtles* purſuant to this Commiſſion did (*de facto*) *exerciſe Juriſdiction* over all other *Goſpel Miniſters* in their Time, except ſuch as were *taken* into the *Apoſtolate*, and ſo became equal with them by Vertue of that Advancement; as *Matthias* who from the *Seventy* was choſen an *Apoſtle*.

Their exerciſing this *Power* appears, 1 From ſeveral Inſtances of it in their own Perſons; and, 2. From their deriving that Power over *Clergy and Laiety*, to others in the ſeveral Churches which they planted.

1. The *Power* of the *Apoſtles* over the reſt of the *Goſpel Miniſters* in their time, appears from their *making Laws* for the Government of the Church, from their *ordaining to Miniſterial Offices*, and their *cenſuring Offenders*.

I will not inſiſt upon St. *James*'s poſitive *Sentence* at the Counſel of *Jeruſalem*, tho' it has been us'd as an Argument for the Apoſtolical Superiority to a very good Purpoſe; but I will bring one or two Inſtances, which I think are liable to no Cavil.

As to *making Laws*. St. *Paul* (who was an Apoſtle by immediate Divine Appointment) *Acts* 13. 2, 3. tells the *Corinthians*, 1 *Cor.* 11. 34. *The reſt will I ſet in order when I come.* We can't doubt of there being *other Miniſters* in the Church of *Corinth*, becauſe they had the Lord's Supper among 'em, and yet the Apoſtle *aſſumes the liberty of ſetting things in order*; *i. e.* preſcribing Rules for 'em. And 1 *Cor.* 16. 1. *He gives order for their collections.* [Vide 2 *Theſſ.* 3. 6, 14. *Philem.* 8. 2 St. *Pet.* 3. 2.]

As to *Ordination*. We find it always perform'd by *the Apoſtles*. *Acts* 6. 6. the Apoſtles ordain'd the Deacons. Thus St. *Paul* and *Barnabas* (who were made Apoſtles by the ſame Divine Appointment, and at the ſame time) *ordain'd Elders in every City*, Acts 14. 23. This Apoſtolical Superiority plainly appears from one Inſtance; for when *Philip* (*who was a Man full of the Holy Ghoſt*) baptis'd the Converts in *Samaria*, *Acts* 8. 12. yet they could receive no *Impoſition of Hands* from him; but the Apoſtles at *Jeruſalem ſent* St. *Peter* and St. *John* to *lay Hands on them*; *i. e.* for Confirmation and *Ordination*. [Vide *Hammond* in *Acts* 8. 17. Note *c.*]

It is objected, that mere Presbyters ordain'd St. *Timothy* from 1 *Tim.* 4. 14. *The laying on the Hands of the Presbytery.*

But this Text does not at all prove that *Presbyters* (in our Senſe of the Word) ordain'd *Timothy* (*at leaſt not without an Apoſtle*) for St. *Paul* ſays expreſly 2 *Tim.* 1. 6. that *Timothy* was ordain'd *by the laying on of the Hands*; ſo that if *mere Presbyters* (in the modern Notion) did lay Hands on him, it

was

was only *in conjunction* with S. *Paul*, and ſo is agreable to our Practice at this Day, as may be ſeen in the Rubrick of the Office for Ordaining Prieſts.

But indeed many eminent Divines are of Opinion that the Word Πρεσβυτέριον, which is render'd *Presbytery*, ſignifies the *Office* to which *Timothy* was ordain'd, and not *the Perſons* who laid Hands on him. And becauſe the Teſtimony of *Calvin* will (I ſuppoſe) be of greateſt Weight with you; I will give it you in his own Words.

(*a*) Paul *himſelf elſewere declares, That he* (*without any others*) *laid Hands on* Timothy; *I admoniſh thee* (*ſays he*) *that thou ſtir up the Gift which is in thee, by the laying on of my Hands; for, what is ſaid in the other Epiſtle of the laying on the Hands of the Presbytery, I don't take it as if* Paul *ſpake of the College of Presbyters, but by that Name I underſtand the Ordination itſelf: As if he ſhould ſay, ſee that the Grace which thou didſt receive by the laying on of Hands when I made thee a Presbyter, be not in vain.* Thus he.

Nor is it any Argument for Presbyterial Ordination, that the Word χεῖρων, Hands, is uſed in the Plural Number; for ſo the ſame Word is uſed in S. *Matth.* 19. 13, 15. for our Saviour's laying Hands on the little Children, and ſure no body join'd with him. And *Acts* 19. 6. S. *Paul* is ſaid to lay Hands, χεῖρας, upon twelve Men. And in many other Places (*b*).

So that the Word Πρεσβυτέριον in what Senſe you will, will be of no Service to the Presbyterian Cauſe. If it be only the Office of Presbyterate, then there is nothing in that Text which looks like Presbyterial Ordination: If it be the Perſons who ordain'd *Timothy*, yet ſtill there was an Apoſtle preſent, and ſo no Colour for the Power of Ordination in mere Presbyters without a Superiour.

I have not ſo much as mention'd the Opinion of Dr. *Hammond*, and other great Divines (*viz.* that by the *Presbytery* here is underſtood the Apoſtles, for ſo both S. *Peter* and S. *John* call themſelves 1 *Pet.* 5. 1. and 2 *John* 1. and 3 *John* 1.)

(*a*) Paulus ipſe, alibi, ſe non alios complures Timotheo manus impoſuiſſe commemorat; admoneo te, inquit, ut gratiam ſuſcites, quæ in te eſt, per impoſitionem manuum mearum; nam quod in altera Epiſtola de impoſitione manuum Presbyterii dicitur non ita accipio, quaſi Paulus, de Seniorum Collegio loquatur; ſed hoc nomine Ordinationem ipſam intelligo; quaſi diceret, Fac ut Gratia quam per manuum impoſitionem recepiſti, quum te Presbyterum crearem, non ſit irrita. *Calv. Inſtit. l.* 4. *c.* 3.

(*b*) *See Mr.* Campbel's *Letter to Mr.* Tho. Gowan.

but

but however truly Dr. *Hammond* has ſhew'd *Elders* to be *Biſhops* in our Senſe of the Word, I ſhall not inſiſt on it, for I have neither Leiſure nor Inclination for Diſpute, and therefore ſhall urge nothing but what I take to be very plain and obvious; as I cannot but think this to be, *viz. That there is neither Precept nor Example in Holy Scripture for Presbyters WITHOUT A SUPERIOUR to ordain a Presbyter* (*a*).

As to the Power of Cenſuring Offenders exerciſed by the Apoſtles, it is plain from 1 *Cor.* 4. 21. 1 *Cor.* 5. 3. 1 *Tim.* 1. 20.

The only Anſwer that I know to this Argument taken from the Apoſtles uſing theſe Powers of Ordination and Juriſdiction is,

That the Apoſtles were *extraordinary Officers*, and therefore though they exercis'd thoſe ſuperiour Powers, it is no Argument for the Continuance of them in ſome above others.

But this is a begging the Queſtion: For pray wherein did the Extraordinarineſs of the Apoſtolick Office conſiſt? Was it in working Miracles? The other Goſpel Miniſters did ſo as well as they; for ſo S. *Stephen*, Acts 6. 8. *Philip*, Acts 8. 6. and the *Seventy*, Luke 10.

Was it in travelling from Place to Place in planting Churches? Others did ſo too. Thus *Timothy* travell'd with S. *Paul*. So *Philip* was alone at *Samaria*, *Acts* 8.

Was it their being ſent by Chriſt? So were the Seventy.

So that if they were only extraordinary in theſe or the like Caſes, the Objection is nothing; for though it is very true that Men endu'd with ſuch miraculous Gifts are extraordinary with reſpect to us, yet it is a great Miſtake to ſay they were extraordinary with reſpect to the others who liv'd in their own time; for not only the Seventy, but all other Goſpel Miniſters, and even many of the Laity were powerfully fill'd with the Holy Ghoſt; and therefore the Superiority of the Apoſtles conſiſted in ſomething elſe than any miraculous Power they had; for that was common. It is plain then, that the Superiority conſiſted in the Particulars mention'd; namely, in *making Laws*, *laying on of Hands*, and *the Power of the Keys*. And whoever aſſerts that the Apoſtolical Office (as ſuch) was only temporary, may as well ſay that the *Sacraments* were confin'd to the Times of the Apoſtles; and indeed the Quakers (who ſay ſo) have as concluding Reaſons for their Aſſertion as they have for the other.

But the beſt Anſwer to this *temporiety* of the Apoſtolical Office, is by ſhewing,

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(*a*) Campbel's *Letter to the Diſſenting Teachers*, &c.

2. That

2. That the *Apoſtles* did *de facto* delegate their Power to others. And of this, I ſhall only name two Inſtances; *Timothy* and *Titus*.

Indeed Dr. *Scott* brings good Authorities for S. *James* of *Jeruſalem*'s being one, to whom the *Apoſtles* delegated their Authority, and not one of the *Twelve*. And S. *Jerom* calls him the 13th Apoſtle.

But this being controverted, I will make no other uſe of it but this. If S. *James* of *Jeruſalem* was one of the *Twelve*, then we have in him an Inſtance of one of the Apoſtles being a ſettled *Biſhop*, (for we have no Account of his leaving that See). If he was not one of the *Twelve*, but another Perſon, then here is an Inſtance of the Apoſtolical Power deriv'd to others. [For that he was a Man of great Authority in the Church of *Jeruſalem*, is very evident from his Behaviour at the firſt Council there. *Acts* 15. 19.]

But to proceed to *Timothy* and *Titus*. That they were ordain'd or conſecrated *Biſhops* of *Epheſus* and *Crete* by S. *Paul*, is evident (I would ſay beyond Contradiction, but that Demonſtration may be oppos'd when People have a mind to wrangle) S. *Paul* tells *Timothy*, 1 *Tim.* 1. 3. that his Deſign in leaving him at *Epheſus* was, *that he might charge ſome that they preach no other Doctrine*. And through both his Epiſtles to him, he lays down Rules for the well ordering of his *Dioceſe*, [or *Province*.]

In the 3d Chapter of his firſt Epiſtle to *Timothy*, he gives Directions for his exerciſing Spiritual Cenſures, even over Elders (who without all doubt were Goſpel Miniſters) 1 *Tim.* 3. 14. *ch.* 4. 11. *ch.* 5. 1, 19, 21. And he impowers HIM (in the ſingular Number) *to ordain others*, 1 *Tim.* 5. 22. and 2 *Tim.* 2. 2.

The ſame may be ſaid of *Titus*, where the Apoſtle tells him, ch. 1. 5. *For this cauſe left I thee in* Crete, *that THOU ſhouldſt ſet in order things that are wanting, and ordain Elders in every City*. And *ch.* 3. he gives him Charge about *rejecting Hereticks*.

And if any Biſhop in our Church takes more Power to himſelf, under Colour of any Succeſſion from the Apoſtles, than S. *Paul* gave to *Timothy* and *Titus*, I for my Part am very well ſatisfied that that Biſhop be brought to theſe three Epiſtles of S. *Paul* to be try'd.

I might have dwelt longer upon theſe Epiſtles, but I really think the bare reading them will be ſufficient to convince any Man but him that is reſolved not to be convinced.

I might farther prove this Delegation from the Angels of the ſeven Churches, to whom the Spirit Addreſſes as to ſingle Perſons in the *Revelations* of S. *John*: But I avoid as much as poſſible being tedious. I ſhall therefore ſay no more of the Time in which the Apoſtles liv'd, and I wiſh with all my

Heart

Heart you would read the Holy Scriptures without prejudice, and I am confident you will find the Epiſcopal Juridiction as plainly there, as in the Canons of the Church of *England*.

As to the Ages after the Apoſtles, I might bring a whole Volume of Teſtimonies for the Juriſdiction of one certain Prieſt over many, (for immediately after the Apoſtles time the Terms, Biſhop, Prieſt [or Presbyter] and Deacon, obtain'd over the whole Church) but I will confine myſelf to two Fathers of every Age for the firſt three Centuries, and from thoſe I ſhall only bring two or three Quotations.

Immediately after the Days of the Apoſtles we have two eminent Fathers who convers'd with them while alive; *viz.* S. *Clement* (whoſe Praiſe is in the New Teſtament, *Phil.* 4. 3.) who was Biſhop of *Rome*, and S. *Ignatius* the Diſciple of S. *Peter* and Biſhop of *Antioch*.

S. *Clement's High Prieſt*, *Prieſts*, and *Levites*, in his Epiſtle to the *Corinthians* (which was much eſteemed among the Ancients) can be apply'd to none but Biſhops, Prieſts and Deacons (*a*).

And as to S. *Ignatius*, I don't believe a Biſhop or Prieſt of any Chriſtian Church theſe 1000 Years, ever rais'd the Epiſcopal Dignity to ſo great a height, or ſpake of Biſhops in ſo high Terms as he did. It would be to tranſlate his Epiſtles which he wrote on the Way to his Martydom, if I ſhould go about to collect all he ſays to eſtabliſh the Epiſcopal Power; I ſhall only quote a few Paſſages.

In his Epiſtle to the *Smyrneans*, he ſays, (*b*) *Follow your Biſhop, as Jeſus Chriſt followed the Father: And the Presbyters as the Apoſtles. Reverence the Deacons as the Command of God. Let no Man do any thing belonging to the Church without the Biſhop*, &c.

In his Epiſtle to the *Magneſians*, he exhorts them to do all Things in a Divine Concord: (*c*) *Your Biſhop preſiding in the Place of God; your Presbyters in the Place of the Council of the Apoſtles; and your Deacons moſt dear to me, being intruſted with the Miniſtry of Jeſus Chriſt.*

(*a*) Clem. 1 *Ep. to the* Cor.

(*b*) Πάντες τῷ Ἐπισκόπῳ ἀκολουθεῖτε ὡς Ἰησοῦς Χριστὸς τῷ Πατρὶ· Καὶ τῷ Πρεσβυτερίῳ ὡς τοῖς Ἀποστόλοις· τοὺς δὲ Διακόνους ἐντρέπεσθε ὡς Θεοῦ ἐντολήν· Μηδεὶς χωρὶς τοῦ Ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν Ἐκκλησίαν. Ignat. Ep. Edit. Voſſii Amſtelodam. 1646. ad Smyrn. p. 6.

(*c*) —— προκαθημένου τοῦ Ἐπισκόπου εἰς τόπον Θεοῦ καὶ τῶν Πρεσβυτέρων εἰς τὸπον συνεδρίου τῶν Ἀποστόλων· καὶ τῶν Διακόνων τῶν ἐμοὶ γλυκυτάτων —— ad Magneſ p. 33.

In

In his Epiſtle to the *Philadelphians*.

There is (*a*) *one Altar, as alſo one Biſhop, together with his Presbytery, and the Deacons my Fellow Servants.*

Writing to the *Trallians*, he ſays, (after having exhorted them to be ſubject to their Biſhop and the Presbyters) (*b*) *Likewiſe let all reverence the Deacons as Jeſus Chriſt, and the Biſhop as the Son of the Father, and the Presbyters as the Council of God, and the Colledge of the Apoſtles. Without theſe there is no Church.*

And again, in the ſame Epiſtle, (*c*) *He who is without the Altar, that is, he who does any thing without the Biſhop and Preſbyters and Deacons, is not pure in his Conſcience.*

And in the Concluſion of the ſame Epiſtle, (*d*) *Farewel in Jeſus Chriſt, being ſubject to your Biſhop as to the Command of God, and likewiſe to the Presbytery.*

I have given you but a few of many Quotations out of this great Biſhop and holy Martyr; and indeed, I am aſtoniſh'd that any Man of Senſe and Integrity can read *Ignatius*'s genuine Epiſtles, (for out of thoſe only I have brought the preceding Teſtimonies) I ſay, that any Man ſhould read thoſe Epiſtles, and yet diſpute Epiſcopal Government in the Days of that Martyr. For there he always ſpeaks of the Biſhops in the ſingular Number, and the Presbyters and Deacons in the plural, which plainly ſhews, that in one Church there were many Presbyters and Deacons, and but one Biſhop. Again, He every where commands the Presbyters and Deacons to be ſubject and obedient to their Biſhop, in Terms which would ſeem very arrogant and aſſuming if uſed by the greateſt Biſhop in *England* now a-days.

If any ſhould vainly ſay, That the Biſhop in S. *Ignatius*'s time was the Miniſter, and the Elder and Deacons only Lay-Men, appointed for Helps and Aſſiſtants of the Miniſter? That Lay-Character will never agree with the Martyr's Preſbyters and Deacons; for he places his Presbyters in the ſtead of

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(*a*) ——— Ἓν θυσιαστήριον, ὡς ἑἰς Ἐπίσκοπος ἅμα τῷ Πρεσβυτερίῳ καὶ Διακόνοις τοῖς συνδούλοις μου ——— *Ad Philadelph.* p. 41.

(*b*) Ὁμοίως πάντες ἐντρεπέσθωσαν τοὺς Διακόνους ὡς Ἰησοῦν Χριστὸν ὡς καὶ τὸν Ἐπίσκοπον, ὄντα υἱὸν τοῦ Πατρός, τοὺς δὲ Πρεσβυτέρους ὡς συνέδριον Θεοῦ καὶ ὡς σύνδεσμον Ἀποστόλων· χωρὶς τούτων Ἐκκλησία οὐ καλεῖται· *Ad Trall.*

(*c*) Ὃς δὲ ἐκτὸς ὢν, τοῦτ' ἐστιν ὃς χωρὶς Ἐπισκόπου καὶ Πρεσβυτερίου καὶ Διακόνου πράσσων τι, οὗτος οὐ καθαρὸς ἐστὶν τῇ συνειδήσει· Ibid. p. 50.

(*d*) Ἔρρωσθε ἐν Ἰησοῦ Χριστῷ ὑποτασσόμενοι τῷ Ἐπισκόπῳ ὡς τῇ ἐντολῇ ὁμοίως καὶ τῷ Πρεσβυτερίῳ· Ibid. p. 53.

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the Council of the Apoſtles; and his Deacons are intruſted with the Miniſtry of Jeſus Chriſt; which I humbly conceive Lay-Elders and Deacons are not.

Now how is it poſſible that two Men who convers'd with the Apoſtles, and who in all probability were ordain'd Biſhops (the one at *Rome*, the other at *Antioch*) by the Apoſtles; I ſay, is it poſſible they ſhould ſoon forget the Church Government left by them, and fall into ſuch large Encomiums upon one Perſon above the reſt, if the Apoſtles had left all Goſpel Miniſters equal?

In the next Age I ſhall only mention *Irenæus* and *Clement Alexandrinus*.

Irenæus had ſeen S. *Polycarp*, who was S. *John*'s Diſciple, and conſequently muſt have known if any Innovation was brought into the Government of the Church ſince S. *John*'s time. He ſays then, (*a*) *We can reckon thoſe who were ordain'd Biſhops in the Churches by the Apoſtles, and who ſucceeded them down to our own times* ——— And ſpeaking of the Succeſſion of the Biſhops of *Rome* he ſays, (*b*) *The bleſſed Apoſtles, founding and ordering the Church*, (ſpeaking of that of *Rome*) *gave the Epiſcopal Power of governing that Church to* Linus: *to him ſucceeded* Anacletus: *after him* Clemens (*who ſaw the Apoſtles and convers'd with them*) *undertook the Epiſcopal Office, the third from the Apoſtles: next to* Clemens *ſucceeded* Evariſtus. ——— *And now* (ſays *Irenæus*) *in the* 12*th Place from the Epoſtles*, Eleutherius *has the Biſhoprick, or* Epiſcopal Office.

And again, (*c*) *The true Knowledge is, the Doctrine of the Apoſtles, and the ancient State of the Church in the whole World, according to the Succeſſion of Biſhops to whom they* (viz. the Apoſtles) *delivered the Church in every Place.*

Clemens Alexandrinus lived at the ſame time with *Irenæus*, and he tells us, (*d*) *It* (*viz.* the Presbytery, for it was of the Prieſtly Dignity of which he was ſpeaking) *was not honour'd*

(*a*) *Lib.* 3. *c.* 3. Habemus annumerare eos, *&c. See* Biſſon, Downam, *Dr.* Scott.

(*b*) Fundantes igitur & Inſtruentes beati Apoſtoli Eccleſiam, Lino Epiſcopatum adminiſtrandæ Eccleſiæ tradiderunt; ſuccedit ei Anacletus; poſt, eum tertio loco ab Apoſtolis Epiſcopatum fortitur Clemens, qui & vidit ipſos Apoſtolos & contulit cum eis, *&c. Ibid.*

(*c*) Agnitio vera eſt Apoſtolorum Doctrina, & antiquus Eccleſiæ ſtatus in univerſo mundo ſecundum Succeſſiones Epiſcoporum, *&c. l.* 4. *c.* 63.

(*d*) Κἂν ἐνταῦθ' ἐπὶ γῆς πρώτου καθεδρία μὴ τιμηθῇ ——— *Strom.* 6. *Downam.*

with

with the chief (or first) *Seat:* and immediately after he names *Bishops* as the first Order.

And in a Book of this same *Clemens* quoted by *Eusebius*, l. 3. c. 23. he declares, *That when S.* John *returned from his Banishment, he went to visit the Churches, partly to ordain Bishops, and partly to bring such into the Clergy as the Holy Ghost appointed*——— and that then the Bishop was ἐπ' πασὶ ηαθεζῶς, *set over all.*

In the third Century I shall only name *Tertullian* and *S. Cyprian.*

Tertullian (in his Book *De Præscriptionibus adversus hæreticos*) challenges them thus, (*a*) *Let them shew the rise of their Churches, and produce the order of their Bishops, so deriv'd by Succession from the beginning, that that first Bishop had an Apostle or Apostolic Man for his Author and Predecessor: for so the Apostolic Churches keep their Accounts: as the Church of* Smyrna, *who had* Polycarp *placed by S.* John: *the Church of* Rome *shews* Clemens *ordain'd by S.* Peter; *as the rest of the Churches shew what Branches they have of the Seed of the Apostles,* viz. *those who were placed in the Episcopal Office by the Apostles.*

Again he says, [*Ibid*] (*b*) *Go through the Apostolic Churches, where the Chairs* (*or Seats*) *of the Apostles are continued to this Day: Art thou near* Achaia: *there thou shalt find* Corinth. *If* Macedonia *is not far from thee? there thou hast* Philippi *and* Thessalonica. *If thou travellest into* Asia? *there is* Ephesus. *If to* Italy? *thou hast* Rome.

And more fully in his Book *De Baptismo*; (*c*) *Of giving Baptism, the Chief Priest has the* (*first*) *Power, then Presbyters and Deacons, but not without Authority from the Bishop.*

What S. *Cyprian's* Opinion was, as to the Episcopal Superiority, is evident almost in every Page of his Works: I shall only name a few, and leave the Reader to the Author himself, or to our Countrey-Man Mr. *Sage's* excellent *Vindication of the Principles of the Cyprianick Age.*

(*a*) Edant Origines Ecclesiarum suarum, evolvant ordinem Episcoporum suorum, ita per Successiones ab initio decurrentem ut primus ille Episcopus aliquem ex Apostolis aut Apostolicis viris, habuerit Authorem & Antecessorem, *&c. Bilson, Downham.*

(*b*) Percurre Ecclesias Apostolicas apud quas ipsæ adhuc Cathedræ Apostolorum suis locis præsidentur, *&c. Ibid.*

(*c*) Dandi Baptismum jus habet summus Sacerdos qui est Episcopus, dehinc Presbyteri & Diaconi, non tamen sine Episcopi authoritate. *Bilson, Scott.*

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We find then in the 10th Ep. where S. *Cyprian* blames ſome Presbyters for aſſuming the Power of receiving the laps'd Chriſtians.

(*a*) *What danger have we not cauſe to fear by offending God; when ſome Presbyters, neither remembring the Goſpel, nor their own Order; nor minding a future Judgment, nor their Biſhop who is ſet over them, (a thing never done to my Predeceſſors) aſſume all to themſelves, to the Neglect and Contempt of their Biſhop* ——— *I could diſſemble and bear the Contempt of my Epiſcopal Authority, as I have always done hitherto, but here there is no room for Conniving* ———

Here it ſeems S. *Cyprian* thought that the forgetting the Juriſdiction of a Biſhop over Presbyters was *to forget the Goſpel, and a future Judgmemt.* As he plainly ſays upon the ſame Occaſion in the very next Epiſtle, (*b*) *Neither regarding the fear of God, nor the honour of their Biſhop.*

And, (*c*) *I hear that ſome Presbyters, neither mindful of the Goſpel* —— *nor reſerving to their Biſhop the DIGNITY OF HIS OFFICE and Chair, have begun to Communicate with the laps'd*

And that it was not a Piece of Pride in that Holy Father, but the Practice of the Church in his Time, appears from a Letter wrote to him by the Prieſts and Deacons of *Rome*, after the Death of *Fabian* their Biſhop.

The Title of the Letter is, (*d*) *To the Holy Father, or Pope* Cyprian, *the Presbyters and Deacons reſiding at* Rome *wiſh Proſperity.*

In this Epiſtle, which the Clergy of that Church wrote to him concerning the receiving the Laps'd, they ſay,

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(*a*) Quod enim non periculum meruere debemus, de offenſa Domini; quando aliqui de Presbyteris nec Evangelis, nec Loci ſui memores; ſed neque futurum Domini Judicium, neque nunc ſibi Præpoſitum Epiſcopum cogitantes, quod nunquam omnino ſub anteceſſoribus factum eſt, cum contumelia & contemptu Præpoſiti totum ſibi vindicent ——— Contumelias Epiſcopatus noſtri diſſimulare & ferre poſſem, ſicut diſſimulavi ſemper & pertuli: ſed diſſimulandi nunc locus non eſt. ——— *Pamelii. Edit.* p. 29.

(*b*) Nec timorem dei, nec Epiſcopi honorem cogitantes. *Ep.* 11. *Ad Martyres*, p. 31.

(*c*) Audio tamen quoſdam de Presbyteris nec Evangelii memores ——— nec Epiſcopo honorem Sacerdotii ſui & Cathedræ reſervantes jam cum lapſis communicare cæpiſſe ——— *Ep.* 12. p. 34.

(*d*) Cypriano Papæ, Presbyteri & Diaconi Romæ Conſiſtentes. S.

(*a*) *Although*

(*a*) *Altho' there lies a greater Neceſſity upon us to delay this matter, who (ſince the Death of* Fabian *of glorious Memory) have no Biſhop ſet over us, (by reaſon of the difficulty of our Affairs, and the preſent Times) who might order all theſe matters, and take an account of the Laps'd with Authority and good Counſel.*

Then they go on to blame thoſe, *who without the Advice and Direction of the Biſhops, Presbyters, Deacons, Confeſſors and People,* would receive ſuch to Communion who had fallen from the Faith; and conclude, (*b*) *Before the ſettling of a Biſhop over us, we have judg'd that no Innovation be made —— in the mean time that the Cauſe of thoſe who can bear delay, may be ſuſpended till it ſhall pleaſe God to give us a Biſhop.*

Thus I think I have fully proved, *That our Bleſſed Lord left the Government of his Church in the Hands of ſome Goſpel Miniſters ſuperiour to, and exorciſing Juriſdiction over other Goſpel Miniſters,* viz. In the *Apoſtles* over the *Seventy*; I have ſhew'd that the *Apoſtles* did indeed govern the *Church* by exerciſing that *Superiority* during their own Lives; I have given Inſtances of their delegating that *Power* and *Authority* to particular Perſons, to whom they gave Commiſſion to act as *Apoſtles* in thoſe Places where they could not be preſent themſelves; and I have likewiſe ſhew'd you, That the Church was govern'd *for the firſt three hundred Years* after the ſame manner, *viz.* by ſome *Goſpel Miniſters* ſuperior to other *Goſpel Miniſters.*

I might eaſily have come lower down, and have given the concurrent Teſtimony of later Ages for Epiſcopal Government; but I avoid as much as poſſible the Tediouſneſs of Quotations. To thoſe who with unprejudic'd Minds ſeek for *Truth*, what I have ſaid will, I hope, appear ſufficient; and to thoſe who ſtudy to obſcure *Truth* for *Intereſt*, and to ſupport a *bad Cauſe*, a Volume of Teſtimonies from Primitive Antiquity will be only loſt Labour. For *if they hear not Chriſt and his Apoſtles, neither will they be perſwaded if a hundred Fathers ſhould riſe from the Dead.*

(*a*) Quanquam nobis differendæ hujus rei neceſſitas major incumbat, quibus, poſt Exceſſum nobiliſſimæ memoriæ viri Fabiani, nondum eſt Epiſcopus propter Rerum & Temporum Difficultates conſtitutus, qui omnia iſta moderetur, & eorum qui Lapſi ſunt poſſit cum auctoritate & conſilio habere Rationem. S. Cypr. *Epiſt.* 31. *p.* 61.

(*b*) Ante Conſtitutionem Epiſcopi nihil innovandum putavimus —— ut interim dum Epiſcopus dari a Deo nobis ſuſtinetur, in ſuſpenſo eorum qui moras poſſunt dilationis ſuſtinere, cauſa teneatur —— *p.* 62.

I will therefore now take Notice of the Names given to the ſeveral *Goſpel Miniſters* by our Church in her Litany; *viz.* BISHOPS, PRIESTS and DEACONS.

And however the Names *Biſhop*, and *Presbyter* or *Elder*, may be promiſcuouſly apply'd in Holy Scripture to the ſame Perſons, yet I think that will be no Argument for the Indentity of the Office, ſince it is never to be deny'd (without flying in the Face of thoſe Oracles of Truth) that the *Apoſtles* were *ſuperiour* to the reſt of the Clergy: And indeed, if being call'd a *Biſhop* in Scripture be ſufficient to level a Perſon to a mere Presbyter, it will make our Bleſſed Lord himſelf of no higher Order, ſince the Apoſtle calls him, *The Biſhop of our Souls*, 1 S. *Pet.* 2.

But whatever they are call'd in the very Times of the Apoſtles, (which I will not enter into any Debate about, ſince it is the SUPERIORITY and not the NAME I contend for) I have ſhew'd you that ſome *Goſpel Miniſters* had a *higher Degree*, and were *Superiour* to others; and thoſe who are (according to the Command of our Saviour, and Practice of the Apoſtles and Primitive Church) veſted with that Superiority we call *Biſhops*. This is a Name which in the very firſt Century became appropriated to the higheſt Order and Degree of Goſpel Miniſters, as is very plain throughout all S. *Ignatius*'s Epiſtles: And if any Man will make Senſe of that Admirable Piece of Antiquity without that Diſtinction, he will have a better Knack at ſolving Paradoxes than I can pretend to.

Whether thoſe great and glorious Martyrs of the firſt Age, had any other Reaſons for uſing the Word *Biſhop* inſtead of *Apoſtle*, beſide their Humility, I will not pretend to determine; but that they did univerſally do it is certain, which I think is a very good Precedent for our Excellent Church to follow.

The Power which our Biſhops of Right exerciſe, is the ſame with which our Bleſſed Saviour veſted the Eleven Apoſtles, with relation to the Government of the Church. [As to the miraculous Power, I have already ſhew'd, *p.* 82. that it ought not to come into the Argument, as not being granted at their Conſecration but three Days afterwards; ſo that they were as much *Apoſtles* the Day before Pentecoſt, as they were the Day after.]

That our Saviour gave Commiſſion to his Apoſtles, as full as was neceſſary to the Government of his Church, I ſuppoſe none of my Countreymen will deny, by theſe Words, *Receive ye the Holy Ghoſt*, &c. and, *Go ye unto all the World*, &c. That he gave them Power to ſend others, is as plain from theſe Words, *As my Father ſent me, even ſo ſend I you*; i. e.

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As my Father ſent me with Power to give this Commiſſion to you, even ſo ſend I you with Power to ſend others, and that not for any limited Time, but while the Chriſtian Church ſhould continue on Earth; for ſo theſe Words, *Lo I am with you always*, &c. muſt imply. Now, who are they whom he promiſes to be with to the End of the World? Not with the Perſons of the Apoſtles; for they, did not outlive himſelf very long; and therefore we muſt underſtand this Promiſe, of the *Apoſtles and their lawful Succeſſors*. Therefore whatever Power the *Apoſtles* had *by vertue of that Commiſſion*, thoſe *to whom they deriv'd that Commiſſion* muſt neceſſarily have been veſted with the ſame: And ſince they, who in the Times of the *Apoſtles*, were call'd by the Name of *Apoſtles*, and immediately after their Death diſtinguiſh'd by the Title of *Biſhops*; ſince they, I ſay, were the Perſons to whom the Apoſtles dying or departing, deriv'd their Commiſſion; then it neceſſarily follows that they (who in the Apoſtolic Age were call'd Apoſtles and ſoon after Biſhops) had by Virtue of that Commiſſion the *full Plenitude* of the *Apoſtolic Power*, deriv'd to them from Chriſt: And by the ſame Authority they to whom they delegated their Commiſſion, received the ſame Power, and ſo down through all the ſucceeding Ages of the Chriſtian Church to this Day. If it is not by Virtue of this Commiſſion given to the Apoſtles by our Saviour, that all *Goſpel Miniſters* are *authorized* and *ordained*, I deſire any one to ſhew what *Authority* they have, and where it is given. If it is by Virtue of this Commiſſion that any Man is an *authoriz'd Miniſter*, then it can come by no Hands but the Apoſtles, and theirs to whom the Apoſtles gave it. And that was TO SOME SUPERIOUR TO OTHERS, (as I have ſhew'd before.) And thoſe who are the *Superiour Miniſters*, are they whom we call *Biſhops*.

The *Power* which thoſe *Biſhops* have by Virtue of that delegated Commiſſion is,

To make Laws for the good Government of the Church.

To ordain to Eccleſiaſtical Offices.

To cenſure or relax Offenders. And,

To confirm thoſe who have been lawfully enter'd into the Church by Baptiſm.

It will not be expected that I ſhould diſcourſe particularly of all theſe Epiſcopal Powers: They who have a Mind to read of them, will find them very conciſely treated of, in Dr. *Scott's Chriſtian Life, of the Miniſtry of Chriſt's Kingdom.*

The *ſecond Order* of Goſpel Miniſters in our Church, is that of PRIESTS.

The Word PRIEST (whether we take it as a Contraction of the Word *Presbyter*, or as a Tranſlation of Ἱερεὺς or *Sacer-*

dos) is very fitly apply'd to the Miniſters of Chriſt. The Clergy are call'd Presbyters in the New Teſtament ſo frequently, that I ſuppoſe you Gentlemen of the Presbyterian Way, will not quarrel with the Word Prieſt, upon the Account of its being deriv'd from that.

Nor is it to be rejected for being the Tranſlation of *Sacerdos*, for both in Greek and Latin it ſignifies *Holy*; denoting, that they who are ſet apart for that Office are *holy* (that is, conſecrated) *to God*.

I know that ſome object that this is *Popery*, *Judaiſm* or *Heatheniſm*, and tends towards introducing the *Doctrine of Sacrifices*.

For ſurely no ingenuous Man that reads our Communion Service, and particularly the Pray'r of Conſecration, where we aſſert, " *That Chriſt by his* ONE OBLATION ONCE OF- " *FER'D made a full, perfect, and ſufficient Sacrifice, Oblation* " *and Satisfaction for the Sins of the whole World*: I ſay, no Man who reads this can affirm, that our Church gives the leaſt Countenance to the Sacrifice of the Maſs, as practis'd in the Church of *Rome*. And far leſs is there any room to object to us the Jewiſh or Heathen Sacrifices.

Our Miniſters are indeed *Prieſts* as they are *ordain'd of God to mediate between God and Man*, Heb. 5. 1. and the *Sacrifice* they offer up to God for the People, is neither the Blood of Bulls nor Goats, *ſuch as the Jews*; nor human Fleſh, *ſuch as the Heathens us'd*; but the *Sacrifice of Pray'rs and Thankſgiving*, and the COMMEMORATIVE SACRIFICE OF CHRIST's BODY AND BLOOD.

It is not indeed *a proper real Sacrifice*, (for there never was either among Jews or Gentiles A TRUE and PROPER *Sacrifice*, but the ONE *Offering of* JESUS CHRIST *upon the Croſs*) but as all the Sacrifices under the Law were *Repreſentations* of that *Propitiatory One which was* TO BE *offer'd* to God for the Sins of the whole World, ſo the Goſpel Prieſt's Offering the *Euchariſt* is a *Repreſentation* and *Memorial* of Chriſt Sacrifice of himſelf ALREADY OFFER'D.

And therefore I ſhall never quarrel with any Man upon the Score of calling us *Sacrificing Prieſts*: For we of that holy Order have undoubtedly as much Power, and offer a truer Repreſentation of the ONE *Expiatory Sacrifice*, than ever the Prieſt did under the Law. And hence it is that the moſt ancient Fathers of the Chriſtian Church call thoſe who have Power to abſolve Penitents, and conſecrate the Euchariſt, very often by the Name of *Prieſts* (*a*), and the holy Euchariſt it ſelf

(*a*) Juſtin Martyr, *Dialogue with* Trypho. p. 260. Euſebius Com. on

ſelf is termed the *Sacrifice of the Altar*, and the *unbloody Sacrifice* (*a*).

The Power which *Prieſts* or *Presbyters* have in our Church, is no other than what they have exercis'd theſe 1700 Years; viz. *The Power of Preaching and adminiſtring the Goſpel Sacraments*, and *of abſolving Offenders upon their Repentance.*

If any ask, How they can exerciſe thoſe Powers without being Apoſtles or Biſhops, ſince our Saviour gave that Commiſſion *only* to the Apoſtles as ſuch, I anſwer. It is true our Saviour gave thoſe Powers *only* to the *Apoſtles*, but he gave them Authority to delegate that Power to whom they thought fit and worthy: And they gave to ſome ALL their Power, (and ſo they were as much Apoſtles as the firſt Eleven were) but to others they only gave PART of their Power; *viz.* To Preach and adminiſter the Sacraments, (as without doubt was done by the Elders or Prieſts of the Church of *Corinth* when *S. Paul* was abſent from them, 1 *Cor.* 11.) ſo that whatever Part of the Apoſtolical Authority any Miniſter of the Chriſtian Church duly or validly exerciſes, it is by Virtue of a *regular Delegation* from the *firſt Apoſtles or their Succeſſors.* And whoever pretends to exerciſe any Part of the Miniſterial Office without that Delegation or Miſſion, is an *Intruder into the Prieſt's Office*, and every Act of his is NULL and VOID, and in the Scripture Style *an Abomination to the Lord.*

That the Power of Abſolution is given to Prieſts in our Church, is plain from the Words of their Ordination, *Whoſoſoever Sins ye remit*, &c.

The third Office of Goſpel Miniſters is that of DEACONS. That they were ordain'd to an Office in the Church by the Apoſtles by Impoſition of Hands, I think is not deny'd. That they were Preachers and Baptizers, is plain from the Inſtance of S. *Philip*, who was one of them. That they can have no more Power in the Church than the Apoſtles or their Succeſſors think fit to give them, is plain from the Caſe of the ſame S. *Philip* at *Samaria*, who (though he *Preach'd and Baptiz'd*, yet)

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on Pſal. 51. *laſt Verſe* Chryſoſt. de Sacrificio, *l.* 3. Baſil. de Baptiſmo, *l.* 2. *quæſt.* 11. Vide *Chriſtian Prieſthood aſſerted*, p. 55. &c.

(*a*) Greg. Naz. Orar. 17. Orat 3. contra Julianum. Orat. 1. *and in his* 11*th Poem to the Biſhops.*

Ὦ Θυσίας πέμποντες ἀναιμάκτους ἱερῆς.
Ὦ Θεον ἀνθρώποισι, μεγ' ἔξοχον εἰς ἓν ἄγοντες.
O Prieſt! Who offer up unbloody Sacrifices; and
O great Dignity! Who reconcile Men to God.

S. Cyp. Ep. 63. ad Cæcil. J. Chr. Sacrificii hujus auctor.
Vide *Preface to Chriſtian Prieſthood aſſerted*, p. 27, &c.

could proceed no farther, but the *Apoſtles ſent S.* Peter *and S.* John *to ordain and confirm*, Acts 8. 14.

I don't deny but the firſt Inſtitution of that Order in the Church, was to take care of the Poor and the Alms of the Church, (and perhaps that would be a more conſiderable Part of their Office at this Day than it is made, if the unhappy Diviſions that are among us would ſuffer the Diſcipline of the Church to take due Place) but at the ſame Time they are Goſpel Miniſters, veſted (by their Ordination, by the Example of the Scripture Deacons, and the long Practice of the Church) with a Power of doing ſeveral purely miniſterial Acts, ſuch as *Preaching by the Biſhop's Licence, Baptizing*, and *Adminiſtring the Cup to the People* in the holy Sacrament of the Lord's Supper.

I have inſiſted the longer upon theſe three Orders of Goſpel Miniſters, to ſhew you (if poſſible) your Error, *in ſetting up Miniſters to your ſelves who have NO MISSION.* For though in this Letter I have carefully avoided every Thing that might look like ill Nature or Reflection, yet I ſhould be an Enemy to Truth and Honeſty if I ſhould not warn you *of the Danger you are in for want of Goſpel Ordinances.* If you have *no Ordination* you can have *no lawful Miniſters*, if you want *lawful Miniſters*, you your ſelves (*a*) allow that you can have NO BAPTISM; and without *Baptiſm*, you have no Title to the *Covenant of Grace*, in God's ordinarily way of dealing with us. Therefore I beſeech you to look to it, for though you may amuſe your ſelves and the World with a legal Eſtabliſhment, I ſhall take the Liberty to ſay (with all due regard and ſubmiſſion to the Civil Power) that what our Bleſſed Saviour has commanded, *no Power on Earth can make void*; and what he or his Apoſtles have either by expreſs Words or neceſſary Conſequence forbidden, *no Law of Man can make lawful.* And whether *Epiſcopacy* or *Preſbytery* be the Government *appointed by Chriſt and his Apoſtles*, to continue in his Church to the End of the World, I appeal to the Holy Scriptures, as they are interpreted by the Fathers of the beſt and pureſt Ages of Chriſtianity; and I ſubmit all that I have ſaid upon this Argument to any judicious unprejudic'd Reader; but eſpecially my Governours.

And now, my Brethren, if *Biſhops*, *Prieſts* and *Deacons* be the LAWFUL MINISTERS of Chriſt's Church, what can be more Edifying than to pray, (according to S. *Paul*'s Direction) that *God would* "*illuminate them with true Knowledge and* "*Underſtanding of his Word, and that both by their Preaching* "*and Living they may ſet it forth and ſhew it accordingly.*

(*a*) *See, Dialogue between a Curate and a Countreyman.*

This

This Petition is so good that it wants no Vindication, and so plain that it needs no illustration. I therefore go on :

" *That it may please thee to endue the Lords of the Council,* " *and all the Nobility, with Grace, Wisdom and Understan-* " *ding.*

We beseech thee to hear us, good Lord.

Whoever considers the great Happiness or Mischief that accrues to a Nation from the good or bad Influence of the COUNCIL of their Princes, (of which we in these Nations have often and always will feel the Effects,) will think this Part of our Litany of great Use ; and therefore by no means are we to neglect Praying to God, that he would " *give the* " *Lords of the Council, and all the Nobility,* (who are all either Ordinary or Extraordinary Counsellers and Advisers of our Princes) Grace to live well themselves, and Wisdom and Understanding to promote the Interest of Religion, and the Happiness of the Kingdoms.

" *That it may please thee to bless and keep the Magistrates,* " *giving them Grace, to execute Justice and to maintain Truth.*

We beseech thee to hear us, good Lord.

Here we pray, that God would be graciously pleased to bless and protect the *inferiour Magistrates* under *His Majesty*, that they may have Grace to *execute Justice* without Corruption or Partiality, and *maintain* God's *Truth* with Courage and Constancy.

Then we pray for *all God's People* in these Nations in general, *i. e.* for all Christians under the King's Dominion and Government. Not that we are so scanty in our Charity, as at all Times to confine our good Wishes and Prayers to those who are of our Religion or Countrey, (for in other Parts of this excellent Litany we pray for all the World) but having pray'd for the *King*, the *Clergy*, the *Nobility* and the *Magistracy*, we here pray for the *whole Commons* of the Realm.

After which we beg of God, that he would " *give to all* " *Nations Unity, Peace and Concord.*

Here we extend our Petitions ; and as we have prayed for our fellow Subjects before, so now we pray for all the World. That *all Nations* under Heaven may be brought to the Unity of the Christian Religion, that they may live at Peace with their Neighbours, and good Agreement among themselves.

Then we pray again for our selves, that God would be pleas'd " *to give us an heart to love and dread him, and dili-* " *gently to live after his Commandments.*

For as all religious Duties, done out of any other Principle than the love and fear of God, will be but so many Acts of

Hypocriſy, and as we can't love and fear God aright unleſs he give us an Heart to do it, we pray that he would be graciouſly pleaſed to grant our Requeſt, that from a true Principle of Love and Fear we may diligently live after his Commandments.

And that we may ſtill proceed in a virtuous Life, we pray, " *That it may pleaſe thee to give to all thy People increaſe of Grace*, that they may daily improve thoſe Talents which have been committed to their Truſt; and in order thereto, give them Grace " *to hear meekly*, without Pride or Paſſion, " *thy* " *Word*, whether Read or Preach'd; " *and to receive it with* " *pure Affection*, and diſintereſted Hearts; " *and to bring* " *forth the Fruits of the Spirit*, Gal. 5. 22.

Then we pray for thoſe who have, either through Ignorance or Wickedneſs, departed from the Truth of the Goſpel. " *That it may pleaſe thee to bring into the way of Truth, all* " *ſuch as have erred and are deceived.*

We alſo pray, that God would " *ſtrengthen ſuch as do ſtand*, ſtedfaſt in the right Faith and orderly Practice of their Duty, " *comfort and help the weak hearted*, and ſuch as by, either a miſapprehenſion of the Laws of God think themſelves guilty of ſome Sins when they are not; or by too ſevere a Notion of God's Juſtice and Indignation againſt Sins, judge themſelves out of a Capacity of Mercy; " *and to raiſe up them that* " *fall*, by granting Repentance to all thoſe who have either ſwerv'd from the Truth, or fallen into any grievous Sin. " *And finally, to beat down Satan under our feet*, that we be not overcome by any of his Temptations.

Having thus made our Interceſſions to Almighty God for the Spiritual Wants of others, and begg'd his Aſſiſtance for our ſelves; we proceed to implore his Mercy and Help for the temporal Neceſſities of our Brethren. That he would be graciouſly pleaſed, *to ſuccour all that are in danger*, of whatſoever Kind, and from whatſoever Cauſe it proceeds: To help all that are in " *Neceſſity*, in whatſoever Degree: And comfort all that are in " *Tribulation*, or Affliction.

Then we deſcend to Particulars, *viz.* " *To preſerve all that* " *Travel by Land or by Water*; *all Women labouring of Child*; " *all ſick Perſons and young Children, and to ſhew thy Pity upon* " *all Priſoners and Captives.*

Here we pray, that God would accept our Prayers for thoſe who can't have the Conveniency which we now enjoy, of worſhipping God in his Church, we pray for thoſe who are travelling upon their lawful Occaſions by Sea or Land; or if any one ſhould be ſo captious as to ſay, that we pray for Robber and Pirates. I believe it is not againſt the Genius of Chriſtianity to pray, that they may have time to Repent; but

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as I never knew any Member of our Church that underſtood by this Interceſſion any other than lawful Travellers, I think the Objection made by the Presbyterians at the *Savoy* Conference is trifling.

I hope no good Chriſtian will except againſt the latter Part of it, *viz.* " *For Women labouring of Child, ſick Perſons* " *and young Children, and that God would have pity upon all* " *Priſoners and Captives.*

Want of Liberty is a great Affliction, we therefore Pray that God would deliver thoſe who are depriv'd of it undeſervedly, and to grant Repentance to thoſe who are Priſoners for their Crimes.

I hope, I need not ſay much to juſtify the next Interceſſory Petition. That God would " *defend and provide for the fa-* " *therleſs Children and Widows, and all that are deſolate and* " *oppreſs'd.* If it be *Pure Religion and undefil'd before God and the Father,* (as S. *James* ſays) *to viſit the Fatherleſs and Widows in their Affliction*; ſure it is a Chriſtian Duty to pray for them. And if it is a Part, and a neceſſary Part of our Religion, *to mourn with them that mourn,* we can't refuſe to remember in our daily Devotions *the deſolate and oppreſs'd.* And ſince there are many Thouſands of *fatherleſs Children and Widows,* and *of deſolate and diſtreſs'd* People that we don't know, and many of thoſe which we do know that we can't relieve; it is our Duty to recommend them to God Almighty, who can both defend and provide for them.

But however innocent this Petition may be allow'd to be, the following one is excepted againſt as black Popery, or ſomething worſe.

" *That it may pleaſe thee, to have Mercy upon all Men.* This is ſaid to be praying for what we are ſure God will never grant, as being contrary to his *Degrees.*

I will not here trouble you, nor myſelf, with unneceſſary and dangerous Diſputes about the *Eternal Decrees* of God and *Predeſtination:* It had been happy for the Church of Chriſt if there had been no Noiſe about ſuch dark Things. What is ſufficient to juſtify our Litany in this Petition, is, that S. *Paul* (who underſtood God's Decrees at leaſt as well as you or I) commands us *to pray for all men,* 1 Tim. 2. 1. And the very Reaſon he gives for it *v.* 3. is, that *it is acceptable to God, who will have all men to be ſav'd and to come to the knowledge of the Truth:* i. e. *That God does not deſire the Death of a Sinner,* (as he ſays by his Prophets more than once) *but rather that he ſhould turn from his Wickedneſs and live.* Now if God be willing that ALL MEN *ſhould be ſav'd:* If *Chriſt dy'd* FOR ALL: (as certainly he did) And if it be only Peoples own Fault if they be damn'd: And finally, If the Apoſtle

commands

commands us *to put up our Prayers and Interceſſions* FOR ALL without exception; Let us follow the Precept, and Pray, That God would *have Mercy upon all Men.*

And now having finiſh'd the Interceſſions in our Litany, we come to the

SUPPLICATIONS.

" *That it may pleaſe thee to give and preſerve to our uſe the* " *kindly Fruits of the Earth, ſo as in due time we may enjoy* " *them.*

And indeed, the Wiſdom of the Church in wording this Petition is very evident, it being proper for every Seaſon of the Year: For we Pray that God would give his Bleſſing upon all the Fruits of the Ground which we have not as yet reap'd, and that he would preſerve to us thoſe which we have already in Poſſeſſion; *ſo that in due time we may enjoy* both one and the other.

The next Petition is plain and unexceptionable, *viz. That it* " *may pleaſe thee to give us true Repentance, to forgive us all our* " *Sins*, &c.

To which (as to all the preceding Interceſſions) the People anſwer, " *We beſeech thee to hear us, good Lord.*

Sect. XXII. But becauſe theſe Prayers ſeem to have been addreſs'd to all the Three Perſons in the Holy Trinity, we now more particularly apply to our Bleſſed Saviour. " *Son of God* " *we beſeech thee to hear us.* And the People anſwer, " *Son* " *of God*, &c.

Of theſe ſhort Petitions I have ſaid enough in the former Part of this Letter, to vindicate them from the Scandal of vain Repetitions. Nor is it much for the Credit of thoſe who call themſelves Chriſtians, to cavil at ſuch an excellent Service as this of the Litany is; becauſe in it we are taught to acknowledge the Divinity of Chriſt, by addreſſing our Devotions particularly to him as our God, our Mediator and Advocate. Therefore I hope you will think better, and join heartily with the Miniſter in Praying, *Son of God we beſeech* " *thee to hear us.*

Then the Miniſter Prays, " *O Lamb of God that takeſt away* " *the Sins of the World.* The People anſwer, *Grant us thy* " *Peace.* The Miniſter ſays again, *O Lamb of God*, &c. And the People, " *Have Mercy on us.*

That theſe ſhort Petitions are taken out of the Holy Scripture I need not tell you, and that they were very anciently uſed in the Divine Offices of the Chriſtian Church we are ſufficiently aſſured (*a*).

(*a*). *See Dr.* Comber *in* Loc.

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In these earnest Ejaculations we address our Saviour, according to his several Titles. As Son of God; as the Lamb of God; and then as the Anointed of God. " *O Christ hear* " *us.* And we Pray to him to hear us, to grant us his Peace, and to have Mercy upon us. All which are so unexceptionable to those who own Christ to be God, that really one would be tempted to believe, that there were some hankering after *Socinianism* at the bottom of the great Outcry against our Liturgy, more upon the account of our particular Addresses to Christ, than any other Part of it: But I hope, my Brethren, *Ye have not so learn'd Christ.*

Having therefore put up our Supplications to him after a peculiar manner; we next address ourselves to the Holy Trinity; the People saying after the Minister, *Lord* [God the Father] " *have Mercy upon us. Christ* [God the Son] *have* " *Mercy*, &c. *Lord* [God the Holy Ghost] *have Mercy upon us.* And this short Litany (as it was call'd) was frequently used among the ancient Orthodox Christians, and probably begun in the *Greek* Church, because in the *Latin* Church (though the rest of the Prayers were in *Latin*) they kept this still in *Greek* κυρίε ελεέσον· Then follows the Lord's Prayer; of which see *p.* 24. After which the Priest adds,

" *O Lord deal not with us after our Sins.* And the People answer, *Neither reward us after our Iniquities*, Psal. 103. 10.

Sect. XXIII. Then the Priest stirs up the Devotion of the Congregation, by putting them in mind of what they are about, and inviting them to join their Hearts with him in one Common Prayer, saying,

" *Let us pray.*

" *O God, merciful Father*, &c.

This Prayer (though at first design'd, as indeed the Litany it self was, for Times of Persecution) is very fit for all Times and Seasons. For in this World we meet with many Troubles and Adversities, sometimes from the Craft and Subtilty of the Devil, and sometimes from the Malice and Fury of wicked Men; and however distant we may think Persecution, we can never be secure that we shall not meet with it; and therefore, we Pray, That the wicked Designs of our Enemies may be brought to nought, and by the Providence of God's Goodness (which alone can do it) they may be dispersed: And if he does not see fit to keep Persecutions intirely from us, yet we beg of him, that we may not be hurt by them, but may still have the Liberty of our Holy Religion, and praise him evermore in his Holy Church, through Jesus Christ our Lord.

Instead of the *Amen* which is used after other Prayers, the People are to say,

O Lord,

O Lord, arise, help us and deliver us, for thy Name's sake.

Here we are Taught, that there is no other Refuge to be depended upon in Times of Difficulty and Danger but God alone: And therefore we addreſs our ſelves to him, that for his own Name's ſake, by which we are call'd, he would deliver and help us as he did his own People of old, *Pſal.* 45. 26.

Then, becauſe nothing encourages our Hope more than the Conſideration of former Mercies, the Miniſter ſays, out of *Pſal.* 44. 1. " *O God, we have heard with our Ears, and our* " *Fathers have declar'd unto us*, &c.

Nor is this Argument of leſs Force, becauſe the Royal Pſalmiſt applies it particularly to the *Jews*; for the *Chriſtian Church* is no leſs God's Inheritance than the *Jewiſh* was: Nor have we in theſe Kingdoms leſs reaſon to declare the wonderful Works which God has from time to time done for us, than they of old. The Miniſter therefore prompts the People, to pray for Help in all Time of Adverſity from a due Reflection upon what God has already done; to which they anſwer, " *O Lord, ariſe, help us and deliver us, for thine Honour*, Pſal. 44. 26. and *Pſal.* 79. 9. Here we repeat the ſame Petition as before; we prayed firſt for Deliverance for the ſake of God's *holy Name*, now for *his Honour:* That as he has glorify'd his Name in old Times, and got Honour before the Heathen by delivering his Servants heretofore; ſo now we pray, that he would vouchſafe to give the ſame Deliverance to us, that *his Name* may be *glorified* by us.

Then we repeat again the *Doxology*, to ſhew, that as our Truſt is only in God, ſo our Praiſe and Thankſgiving ſhould be return'd only to him. We therefore ſay, " *Glory be to the* " *Father*, &c. Which is at once an Act of Praiſe for Mercies receiv'd, and ſhews our Faith and Truſt in God for future Bleſſings.

But though we do Truſt in God for Deliverance in all Troubles, yet we muſt not neglect to put up our Prayers to him when we are in Diſtreſs: We therefore pray, That our Bleſſed Saviour would " *defend us from our Enemies*; and the People anſwer. " *Graciouſly look upon our Afflictions*, Exod. 2. 25.

The Miniſter goes on, " *Pitifully behold the Sorrows of our* " *Hearts.* Anſwer. *Mercifully forgive the Sins of thy People*, Pſal. 25. 17.

" *Favourably with Mercy hear our Prayers.* Anſwer. *O* " *Son of* David *have Mercy upon us*; Job 33. 26. *S.* Matt. 9. 27.

" *Both now and ever vouchſafe to hear us, O Chriſt.* Anſwer. " *Graciouſly hear us, O Chriſt*; *graciouſly hear us, O Lord Chriſt.* Such Supplications we often find in the Pſalms, only

only with this Difference, that the Royal Pſalmiſt addreſſes his Prayers to God the Father; we Chriſtians, in this Place, to God the Son, as our merciful Saviour and Redeemer. See *Pſal.* 4. 1. *Pſal.* 5. 1. *Pſal.* 32. *Pſal.* 51.

Then to conclude theſe alternate Supplications, the Miniſter out of *Pſal.* 33. 22. ſays, " *O Lord, let thy Mercy be ſhewed* " *upon us.* " Anſwer. *As we do put our truſt in thee.* Here again we beg God's Mercy, not becauſe we deſerve it, but becauſe we depend upon his Goodneſs alone, and put our Confidence in him for it.

All theſe Supplications are ſo often to be found in holy Scripture with very little Alteration that there is no occaſion to ſpend much Time in vindicating them; and whoever joins in them with a good Mind, will find that they are not only Lawful but *Edifying* too.

Then follows a Prayer for Grace, to ſanctify all our Troubles and Afflictions. " *We humbly beſeech thee, O Father,* &c.

I hope I need not take much Pains to juſtify this excellent Prayer, there being nothing in it but what is agreable to the true Orthodox Chriſtian Faith. For here we pray to God as our " *Father, mercifully to look upon our Infirmities,* whether Natural or Moral; and that " *for the Glory of his Name* he would " *turn from us all thoſe Evils which we moſt righteouſ-* " *ly* (i. e. juſtly) *have deſerv'd.* Then we pray for a full Truſt in him in Time of Trouble. " *And grant, that in all* " *our Troubles we may put our whole Truſt and Confidence in thy* " *Mercy.* And becauſe that Confidence will only be an impudent Preſumption unleſs we live holy Lives: We therefore pray, " *That we may evermore ſerve* God *in Holineſs and* " *Pureneſs of Living to* his *Honour and Glory.* And we beg this, and all our other Petitions, not for any Merit of our own, nor for the Merits of any Saint or Angel, but " *through* " *our ONLY MEDIATOR AND ADVOCATE, Jeſus Chriſt* " *our Lord.*

> The Litany ends with the Prayer of S. *Chriſoſtom*, and the Bleſſing, as the Morning and Evening Service does. But becauſe there are other *Occaſional Prayers* that ſometimes come before the Prayer of S. *Chryſoſtom*; and a General Thankſgiving which is always uſed before it, I ſhall ſay ſomething of them.

It will not be neceſſary to inſiſt particularly upon every one of thoſe Prayers. It will be ſufficient to ſay, That theſe Collects, *viz. for Rain, for fair Weather, in time of Famine, in time*

of

of War and Tumults, of Plague or Sickneſs; and ſo of the Thankſgivings *for Rain, for fair Weather*, &c. I ſay, theſe are only uſed upon particular Occaſions, and therefore are not to be ſaid but when our Circumſtances require any of them. And ſurely to a Chriſtian, who conſiders that it is from God's Hand that we are to expect Relief in any Calamity, it will need no great Pains to ſhew the Neceſſity of addreſſing ourſelves to him when we are under any Affliction, ſuch as *Famine, Drought, immoderate Rain*, &c. And when we conſider that it is God's Mercy only that delivers us from theſe Evils, is it not juſt and reaſonable to return Thanks to him for *Rain, Plenty*, &c.

The Prayers appointed for theſe Occaſions are ſo good, that the bare reading of them is enough to recommend them. I ſhall therefore only be a little more full in explaining the Prayers for EMBER WEEKS, *the Parliament, the Prayer for all Conditions of Men*, with the ſhort Prayer after it, *and the General Thankſgiving*.

Sect. XXIV. As to the EMBER WEEKS, I ſhall very briefly inquire into the Name and Deſign of them, and then ſay ſomething of the Prayers appointed for them.

They are called EMBER WEEKS, from the ancient Cuſtom of baking Cakes upon Embers during the Faſt; or, from an old *Saxon* Word, ſignifying *Courſe*, becauſe they are obſerved in conſtant Courſe (*a*). They are of great Antiquity in the Church of Chriſt, being mention'd (as Dr. *Comber* (*b*) obſerves) by *Calixtus*, who was Biſhop of *Rome* in the Year 221, as having been in Uſe in that Church before his Time (*c*). And Dr. *Comber* brings ſeveral Teſtimonies from later Authors for the Antiquity of them. They are in our Church four in Number; one for every Seaſon in the Year, viz. *The Wedneſday, Friday, and Saturday after the firſt Sunday in Lent, the Wedneſday, Friday, and Saturday after Whitſunday, the ſame Days of the Week after September the* 14*th, and December the* 13*th*.

The Reaſons given for the Appointment of theſe Quarterly Faſts are, 1. In Imitation of the *Jewiſh* Faſts of the 4th, 5th, 7th and 10th Months, *Zach.* 8. 19. 2. That every Seaſon of the Year might be begun with devout Prayers and Faſting. 3. That every Part of Time may have its proper Faſt. As *Lent* is the ſolemn Faſt for the *Year*, and *Friday* for the *Week*; ſo the Twelve *Ember Days* may be the Faſt for the like Num-

(*a*) *See* Nelſon *of the Feaſts and Faſts of the Church*, p. 469.
(*b*) Comb. *to the Temple*, Part 2. Sect. 7.
(*c*) Calixt. *Ep.* 1. Benedicto Epiſc.

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ber of *Months*. And, 4. more especially that there may be a solemn stated Time appointed to beg God's Blessing upon those who are to be *ordain'd* as Ministers and Labourers in Christ's Church (*a*).

The last of these Reasons (though there is not one of them bad) is what the Prayers here refer to; and what I hope no Christian will object against: For whether we consult the Holy Scriptures, or the Reason and Expediency of the Thing itself, we shall find that *Fasting* and *Prayer* are very proper for preceding Ordination of Ministers. The Apostles Fasted and Prayed before they laid Hands on S. *Barnabas* and S. *Paul*, *Acts* 13. 2, 3. And however both Prayer and Fasting upon those Occasions are too much neglected in our Days, it is very necessary that they who are to receive Orders, should by these means prepare themselves. And surely any one who loves the Church, and is sollicitous about having worthy Men brought into the Ministry, will think himself oblig'd to join not only in the *Prayers* of the Church for a Blessing upon those who are to receive Orders, but also by Fasting (after the Example of the first Christians) begs God's Grace upon them.

But this can't be done unless the Times of Ordination be ascertain'd; for by appointing some solemn Times and Seasons, out of which (except upon extraordinary Occasions) there shall no Person be Ordain'd to any Ecclesiastical Office, the whole Church, not only of one City or Province, but also of the whole Nation, nay (in this Case) the Universal or Catholick Church, Laity as well as Clergy, may join in Fasting and Prayer, to beg God's Direction and Blessing in some good Orthodox Form, such as these two Prayers of our Liturgy.

And that the People may not forget these holy Seasons, the Rubrick appoints that the Minister should give Warning to the People the Sunday before, what Fasts are in the following Week, (*b*) and then one of the Collects is to be said through that whole Week at Morning and Evening Prayer; neither of which ought to be neglected.

These Collects are excellently compos'd, so that there can be no Exception taken against them; for here we Pray for Grace. 1. Upon those who are to Ordain others, *viz.* The *Bishops and Pastors of the Church, that they may lay Hands suddenly on Man, but faithfully and wisely make Choice of fit Persons to serve in the sacred Ministry.* 2. We Pray for *those who are to be ordain'd to any holy Function*, that he would *give them his Grace and heavenly Benediction, that both by their Life*

(*a*) Vide *Companion to the Temple*, ubi supra.
(*b*) *See the Rubrick after the* Nicene *Creed.*

and

and Doctrine, they may set forth his Glory, and set forward the Salvation of all Men.

Here we pray for all those Things which are requisite for the Clergy: For if they have *God's Grace*, they will be sure to be fit for their Office; if they have his *heavenly Benediction*, they can't fail of having success in it. If they live *good Lives* they will be Ornaments to their Profession, and so *set forth God's Glory*; and if they always Preach *sound Doctrine*, they will be most likely to *set forward the Salvation* of those committed to their Charge. And all this *through Jesus Christ our Lord.*

The second Collect or Prayer for this Occasion is not much different from the other, and therefore I shall not insist upon it. If any take Exceptions at the beginning of it, [*viz.* of God's having *appointed divers Orders in his Church*] let him look back to *p.* 78, *&c.* of this Letter.

Next follows the Prayer for the *Parliament*. I hope no Body will judge it my Province to make a long Discourse about the Nature of the Authority of this great Senate; I suppose they who are for giving to Parliaments greater Power than ever a good one thought lawful to assume, will not quarrel with giving it a Place in our daily Service: And while we have good and loyal Representatives, I hope neither the Crown nor the Nation will ever suffer by them. That therefore that great Body may always Act wisely, and consult the Glory of God, the Honour of the Crown, the Good of the Church, and the Welfare of the Kingdom, in settling *Peace and Happiness*, *Truth and Justice*, *Religion and Piety*, and that not only for our Time, but *for all Generations*, we use this Prayer (which is always said during the Meeting of the Parliament) to beg of God to direct all their Consultations to those good and great Ends. And whoever refuses to join in this excellent Prayer, is an Enemy to the Constitution, and loves neither the *Church*, nor the *King*, nor the *Kingdom*.

There is nothing exceptionable in this Prayer: I shall therefore pass to the

Prayer for all Conditions of Men, which is used at Morning Prayer on all such Days as the Litany is not to be said, and at Evening Prayer constantly. "*O God the Creator and Preserver* "*of all Mankind*, &c. But having discoursed of the Litany, which comprehends all that is contain'd in this general Supplication, I shall not resume what is there said: Only I beseech you to read this Prayer without prejudice, consider it seriously, and then tell me honestly whether in all the *Extempore* Prayers that ever you heard in your Lives, you can shew so much Matter comprehended in so narrow a compass, and digested

gested into so good a Method. I dare answer you have not found it; nay, I will be bold to say you never will.

As to the short Collect which follows, "*O God whose Nature and Property is ever to have Mercy*, &c. it is left to the Minister's Discretion whether he will use it or not. It is very proper to be said towards the close of our daily Devotions, being an humble Acknowledgement of our Sin and Unworthiness, and a devout Prayer to God (from the Consideration of his *merciful Nature*) that he would *receive our humble Petitions*, and ease us of that Guilt, and *loose us* from those Bands of Sin which *chains* us like Slaves. And this *for the Honour* of *Jesus Christ*, who is *our only Mediator and Advocate.*

Having thus Prayed to God for ourselves and others; for the *whole Church of Christ* throughout the World; for our *gracious King*; the *Clergy*; the *Nobility*; *Magistracy*; *Gentry*; and *Commons*; for *all in Affliction* or *Distress*; for *our Enemies* &c. Then, that we may not be thought to forget the Goodness of God in granting us many and great Favours, we come next to the

Sect. XXV. GENERAL THANKSGIVING. "*Almighty* "*God, Father of all Mercies*, &c.

I won't here detain you with a long Discourse about the Nature and Obligation of Thanksgiving. We all own it to be a Part of our Worship, if we can agree upon the Form.

And indeed, I can't believe that any Orthodox Christian will find one Word in this excellent Performance of our holy Church, which he may not heartily say *Amen* to. For,

We begin with an humble Acknowledgment of God's Mercies: "*Almighty God, Father of all Mercies.* Then of our own Unworthiness of them: *We thine unworthy Servants do* "*give thee most humble and hearty Thanks.* The Extent of the Goodness of God: "*For all thy Goodness and loving Kindness* "*to us and to all Men.*

[Here if there be any who desires to return Thanks for any particular Mercies receiv'd, this Sentence is appointed to be inserted: "*Particularly to those who de-*"*sire to offer up their Praises and Thanksgivings for thy* "*late Mercies vouchsafed unto them.*]

Then we enumerate the several temporal Mercies we have received under the general Heads of *Creation, Preservation, and all the Blessings of this Life.* But *above all*, we acknowledge his Goodness in our spiritual Blessings, *viz.* his *inestimable Love in the Redemption of the World by our* LORD JESUS CHRIST; *for the Means of Grace*, viz. his Word and Sacraments, *&c. and for the Hope of Glory.*

Then we pray for his Grace, that we may have *a due Sense of all* his *Mercies*; and that we may from that due Sense of them in our *Hearts*, *shew forth* his *Praise with our Lips*: And *not only* so, *but* likewise *in our Lives, by giving up ourselves to his Service, and walking before him in Holiness and Righteousness all our Days*. And this we beg *thro' Jesus Christ our Lord, to whom with Thee and the Holy Ghost*, &c.

I will not once doubt of your Approbation of this excellent Thanksgiving, and therefore I shall return to.

Sect. XXVI. *The Pray'r of S. Chrysostom.* This Prayer is as ancient as that holy Father whose Name it bears, and is still to be seen in his Liturgy, as also in that of S. *Basil* (*a*). It is very fitly us'd at the end of our daily Devotions; for here we ascribe to God (as we ought) the Glory of any thing which we have done aright; By *giving us Grace with one accord to make our common Supplications to him*. And to shew our Confidence in his Acceptance of our Pray'rs, we repeat our Saviour's Words, S. *Matth.* 18. 19, 20. *and does promise that when two or three are gather'd together*, &c. We therefore beg the Performance of that Promise, "*Fulfil now, O Lord, the* "*Desires and Petitions of thy Servants, as may be most expedient* "*for them; granting us in this World knowledge of thy Truth,* "*and in the World to come Life everlasting.*

We do not here say, thro' Jesus Christ our Lord, because the whole Pray'r seems to be directed to him, as appears from repeating the Promise in S. *Matthew*. The People are only to say *Amen*, after joining with all their Hearts in the whole Pray'r. And then follows

The Blessing. "*The Grace of our Lord Jesus Christ*, &c.

I might here bring many Testimonies of the Antiquity of dismissing the Congregation with a Blessing, both among Jews and Christians, but since it has been the constant Practice of my Country-men, I think I need not enlarge upon that Part.

The Words of our Blessing are much the same with what has been in use both before and since Presbytery was establish'd in *Scotland*, and I hope neither my Brethren of the Episcopal Communion, nor the Presbyterians, will object against our Blessing, because we keep to the Letter of the Scripture, 2 *Cor.* 13. 14. which they generally do not.

Thus I have gone through the Daily Service of our Church, and have (I hope) explain'd all that looks like difficulty in it. If I have undeceiv'd any Body who was before prejudic'd against this Part of our Worship, I shall think my Labour well bestow'd. And shall only beg the Favour of them to follow me to, *The*

(*a*) Vide *Companion to the Temple*, Part. I. Sect. 25.

The COMMUNION SERVICE.

WHoever carefully reads the *New Teſtament*, will find the receiving the Bleſſed Sacrament appointed by our Saviour, and practic'd by the Apoſtles, as a conſtant Part of the Chriſtian Service.

That our Bleſſed Lord ordain'd the Holy Sacrament to continue in his Church, I need not go about to prove to you, ſince you do not deny it.

But when I conſider the Unchriſtian *Neglect* (I had almoſt ſaid *total Diſuſe*) of this Holy Ordinance in many Pariſhes (if not Provinces) of *Scotland*, for above 20 Years laſt paſt, where many have very ſeldom (and ſome never) had an Opportunity of remembring Chriſt's Death in the Holy Sacrament; I can't forbear ſaying, That this with-holding the Bread of Life, *the Body and Blood of Chriſt* from his Flock, ſhews, that whatever Pretence your Teachers may make to be your lawful Paſtors, they only cheat themſelves and you; for he that pretends to feed the Flock, and with-holds the neceſſary Food from them, is a Murderer, and no true Shepherd.

That the Apoſtles thought the receiving this Sacrament an Obligation upon them, as a Part of their conſtant Worſhip, is evident from their Practice.

The firſt Diſciples are ſaid *to continue ſtedfaſtly in the Apoſtles Doctrine and Fellowſhip, and in BREAKING of BREAD, and in Pray'rs*, Acts 2. 42. Again, ver. 46. *They continued daily with one accord in the Temple, and BREAKING BREAD from Houſe to Houſe*, and chap. 20. 7. they are ſaid *to come together to BREAK BREAD.* And 1 *Cor.* 10. 20. S. *Paul* ſuppoſes that there meeting together was with a Deſign to receive the Holy Sacrament, tho' they corrupted it by their prophane Behaviour.

That the *Breaking of Bread* ſo often mention'd in the Acts and Epiſtles of the Apoſtles, is to be underſtood of receiving the Holy Sacrament, is not only manifeſt from its being join'd with *Pray'r* and *Doctrine* in two of the Texts above-mention'd; but likewiſe from the Writings of thoſe who immediately ſucceeded the Apoſtles in the Government of the Church, and muſt be ſuppos'd to have underſtood their Meaning beſt. Thus S. *Ignatius* ſays, *If a Man be not within the Alter he is depriv'd of the BREAD of GOD* (*a*). And again, he calls the *BREAKING of ONE BREAD the Medicine of Immortality, and*

(*a*) Ignat. *Epiſt. the* Epheſians.

our Antidote that we ſhould not die, but live for ever in Chriſt Jeſus. And the *Syriac* Tranſlation of thoſe Places of the Acts above quoted, calls the *Breaking of Bread, RECEIVING the EUCHARIST* (*a*).

Nay, of ſuch Obligation was our Saviour's Inſtitution thought to be in the firſt and beſt Ages of the Church, that we find the Chriſtians then celebrated the *Euchariſt* every Day: Inſomuch, that S. *Cyprian* expounds thoſe Words of the Lord's Prayer; *Give us this Day our daily Bread*; to ſignify the Euchariſt (*b*).

In the ſecond Century, we find Communions at leaſt every Sunday, or Lord's Day; as appears from *Irenæus*'s ſecond Apology for the Chriſtians, where giving an Account of the Chriſtian Worſhip, he ſays, "That upon that Day, *viz.* "*Sunday*, after reading the Holy Scriptures, the Biſhop ha- "ving Preach'd, the whole Congregation goes to Prayers, and "then *Bread* and *Wine* and *Water* are brought forth, and the "Biſhop offers Prayer and Praiſe, (*i. e.* Conſecrates the Sacrament) "to which the People joyfully ſay, *Amen*, and ſo "Diſtribution is made of the Conſecrated Things to all pre- "ſent, and the Deacons carry them to the abſent.

In S. *Baſil*'s Time they celebrated the Euchariſt four times a Week (*c*). And S. *Epiphanius* mentions it, being receiv'd thrice a Week in his Days (*d*).

And this frequent Communion continu'd as a neceſſary Part of the Chriſtian Worſhip, while that Zeal and Warmth of Devotion laſted among Chriſtians.

But when the Life and Spirit of Chriſtianity began to Decay, then the Holy Sacrament came to be Adminiſter'd but once in three Weeks, till at laſt it dwindled into three times a Year.

And indeed, I believe it will be hard to determine, whether the Neglect of the *Holy Sacrament* was occaſion'd by the Decay of Chriſtian Piety, or was not rather the Cauſe of it. If at firſt want of Devotion made the *Sacrament* leſs frequented, I'm ſure Neglect of that Holy Ordinance ſince has made Devo-

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(*a*) *See Dr.* Patrick's *Treatiſe of the Neceſſity of receiving the Holy Communion*, p. 14.

(*b*) Hunc autem panem dari nobis quotidie poſtulamus ne, qui in Chriſti ſumus, & *Euchariſtiam QUOTIDIE* ad cibum ſalutis accipimus, intercedente aliquo graviore delicto, dum abſtenti & non Communicantes à Cœleſti pane prohibemur, à Chriſti Corpore ſeparemur. *Cypr. de Oratione Domin.* p. 268.

(*c*) *See Dr.* Patrick's *Treatiſe above-mention'd.*

(*d*) *Ibid.*

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tion flag. And for my own Part, I have often obſerv'd, (and I don't ſtick at laying it down as a General Rule) that they who are the moſt conſtant Communicants are the beſt Chriſtians.

I don't ſay, That the Holy Scriptures have poſitively determin'd how often we ſhould celebrate the Sacrament; but our Saviour's Command is, *DO THIS in remembrance of me.* And S. *Paul* ſays, *AS OFTEN as ye eat this Bread*, &c. From whence the natural Conſequence is, that it was deſign'd as a conſtant Part of the Chriſtian Service. For thus the Apoſtles and primitive Fathers underſtood it, as I have already ſaid.

And indeed, when we conſider that this *Commemorative Sacrifice* is the *Peculiar Worſhip* offer'd to Chriſt, we can ſcarce think that it was left ſo looſe, that People might Celebrate it once a Year, or once in ſeven Years, or (as ſome is ſatisfied) once in their Life.

Prayers and Praiſes to God, are common to Heathens and Jews as well as Chriſtians; Reading and Expounding the Holy Scriptures are perform'd by Jews: But Receiving the Bleſſed Sacrament is peculiar to Chriſtians; and ſure we ought to be frequent in that Worſhip; which diſtinguiſheth us from all others.

By this we *remember the Lord's Death till he come*, 1 Cor. 2. And can we do that too often? By this we entertain Fellowſhip with our Bleſſed Saviour; and can we have that too frequently? By this we ſhew our mutual Love and Charity to our Fellow Chriſtians: And is that amiſs to be often repeated? eſpecially in an Age *when the love of many is waxed cold.*

I might bring many Arguments to preſs the Duty of frequent Communion, but for Brevity's ſake I only hint at them, and leave the Reader to thoſe many excellent Treatiſes wrote by *Engliſh* Divines upon the Subject.

And whoever conſiders the many Abuſes which have crept into the Church by the Neglect of the Holy Sacrament, will ſee the reaſonableneſs of reviving the ancient Practice.

Dr. *Patrick*, late Biſhop of *Eli*, charges the Romiſh Doctrines of the Sacrifice of the Maſs, and Tranſubſtantiation, (*a*) upon the Neglect of the People's receiving the Sacrament, becauſe there was thereby a Neceſſity, either of the Prieſt's receiving alone, (which could not well be done as a Sacrament) or elſe laying aſide the Conſecration of the Euchariſt in their ordinary Service, which they thought not fit to be done: therefore to keep up the ancient laudable Practice of Conſecrating the Elements in their daily Service, and yet be at no loſs

(*a*) *Dr.* Pat. Ubi ſupra, *p.* 85, *and* 92. *Biſhop* King's *Invent. of Man in the Worſhip of God*, p. 109.

for want of Communicants, they have found out the Expedients of making the Prieſt's receiving himſelf a *Sacrifice for the Living and the Dead.* And to enhance the Dignity of the Prieſtly Office the change of Subſtance was brought in, which is called Tranſubſtantiation.

But however this be, our Church, following the primitive Practice, has appointed the Communion to be celebrated every Sunday and Holy Day, and to that end there is a conſtant Service provided for all thoſe Days, which is call'd, *The Communion Service*, which I am now going to explain.

And here in the Entrance to this excellent and divine Office, it will not be amiſs to take notice of the Rubrick, or Direction before it; where they who deſign to receive, are appointed to *ſignify their Names to the Curate ſome time, at leaſt the Day before.*

This is agreable to your own Practice, in giving Tickets, to thoſe who are to Communicate with you; (which I by no means diſlike) that Perſons who are under publick Cenſure, may either be prevail'd upon to reform and give Satisfaction, or elſe be hinder'd from giving more Scandal by coming to the Holy Sacrament. How well this Rubrick ſecures the Dignity of this Holy Myſtery, (if Miniſters do but their Duty) is obvious to any that reads it: But I hope there's no Occaſion to preſs this upon you, who are ſtrict enough that way.

For the Decency of the Adminiſtration, I am ſorry the preſent State of the Church among you, will not allow of our Directions in the Rubrick. They who can come up to them, will do well to imitate our Example; but where that is not practicable, let not the want of outward Decencies hinder you from the Subſtance.

The primitive Chriſtians in times of Perſecution celebrated the Euchariſt in private Houſes, in the Night; imitate their Zeal, and God Almighty will accept of your doing your Duty as well as you can, when 'tis not in your Power to do it as well as you would.

Sect. I. We begin our COMMUNION SERVICE with the LORD's PRAYER: and ſurely no Pray'r can be fitter to begin the greateſt Solemnity of the Chriſtian Worſhip, than that which Chriſt himſelf taught.

I will not repeat what is already ſaid, in the former Part of this Letter, to juſtify this admirable Pray'r; I paſs therefore to,

Sect. II. The *Pray'r* for *Purity*, the very reading of which is ſufficient to recommend it.

Almighty

Almighty God unto whom all Hearts be open, &c.

There is no time in which we ought to be more pure than when we approach the Altar of God; and therefore we ſhould examine our Lives well before *we preſume to eat of that Bread, and drink of that Cup.* And ſince the Commandments are the Rule by which we ought to try ourſelves; by way of *Preparation* for that Examination, the Miniſter devoutly prays, that God (who ſees the Heart as well as the Actions) would vouchſafe to cleanſe our Hearts by the Inſpiration of his Holy Spirit) that by his Grace *we may love him perfectly*, i. e. *ſincerely*; and *magnify him worthily*; i. e. worſhip him in ſome meaſure ſutable to his infinite Perfection; *through Chriſt our Lord.*

Sect. III. Then the Miniſter repeats the Commandments one by one; the People anſwering after every one of them, *Lord have Mercy upon us, and incline our Hearts to keep this Law.*

It is your Cuſtom in *Scotland* before your Communion, to rehearſe the ſeveral Sins which come under the ſeveral Heads of the Decalogue; excommunicating and debarring (as I think your Terms are) from the Lord's Table, all who are guilty of ſuch Sins, as you there recite: And, indeed, I have often wondered how many ignorant Perſons durſt venture to communicate after the frightful Denounciations which ſome indiſcreet Teachers uſe upon that Occaſion. But our Church takes a much prudenter Method, in appointing the Ten Commandments to be repeated to her People every Lord's Day and Holy-day, that they may know their Duty, and be put in Mind of the many Sins they have committed againſt every ſeveral Commandment; and ſo they have an Opportunity of begging God's Pardon for what is paſt, and his Grace to enable them for the future to obſerve that Precept more carefully and ſtrictly. *Lord have Mercy upon us*, *S.* Luke 18. 12. *i. e.* Lord forgive us wherein we have offended againſt this Commandment, *and incline our Hearts to keep this Law*, Pſal. 119, 36. *i. e.* Give us Grace to obey this Law with more Care for the time to come. Then the Miniſter proceeds to the next; and the People anſwer in the ſame manner, *Lord have Mercy upon us*, &c. And after the Tenth Commandment they ſay, *Lord have Mercy upon us, and write all theſe thy Laws in our Hearts we beſeech thee*, Jer. 31. 33.

Now is not this Edifying, That in a publick Congregation of Chriſtians, the People ſhould have God's Laws (which are the Rule and Guide of their Actions) rehearſed to them, that they may examine themſelves whether they have obſerv'd them or not? And when upon ſearch they ſhall find, that in ſome Degree or other they have broke every one of them, is

it not edifying to beg Mercy and Pardon for their Sin, and Grace to keep them more conſciencioufly for the future? And becauſe the turning our Hearts to God's Teſtimonies is a Grace which he alone can give us, we pray that he would *incline our Hearts, to obſerve his Laws.*

It will not be expected that I ſhould make a particular Diſcourſe upon every one of thoſe Commandments; he whoſe Heart is inclin'd by God to examine himſelf by them in order to a worthy receiving the Holy Sacrament, will find brief Heads of Self-Examination taken out of the Commandments in that excellent Treatiſe of *the whole Duty of Man*, with a particular Exerciſe adapted to the Sacrament: To which I refer you, as being a Book in moſt Peoples Hands, and I know none better.

Sect. IV. After repeating the Commandments, the Miniſter prays for the King, who being (under God) not only *the Defender of the Faith*, but *Cuſtos utriuſque Tabulæ*, (*a*) is fitly remember'd after the Decalogue: And this being a diſtinct Service, we purſue the Apoſtle's Rule, 1 *Tim.* 2. 1, 2. in praying for his Majeſty.

In the firſt Collect, we pray that God would rule his Heart, that he *conſidering whoſe Authority he has*, viz. GOD's, may imploy his Power to his Honour and Glory. And that the People conſidering that he is GOD's Miniſter, (NOT the PEOPLE's) *may faithfully ſerve, honour and humbly obey him in and for God, according to his Word and Ordinance*, Rom. 13. 1. 1 *S.* Pet. 2.

And indeed, this firſt Collect ſeems to have been calculated to obviate the corrupt Doctrine of Reſiſtance, which we uſed to lay at the Jeſuits Door; I wiſh it were peculiar to them ſtill. But whoever Preaches up the Lawfulneſs of it in our Church, muſt not only make NEW ARTICLES OF FAITH, and NEW HOMILIES, but NEW PRAYERS; for the old ones will never do.

The ſecond Collect for the King (which may be uſed at the Diſcretion of the Miniſter) is ſo plain, that I ſhall not inſiſt upon it.

Sect. V. Then follows the Collect for the Day, (of which I have treated in the former Part of this Letter, *Sect.* XVIII.) and after that,

Sect. VI. The Epiſtle is read; at which the People are allow'd to ſit, to make the Service the leſs uneaſy. When thoſe

(*a*) *Companion to the Altar, Collect* 1. *for the King.*

Scrip-

Scriptures are taken out of any of the Epiſtles of the holy Apoſtles, (as for the moſt Part they are) the Miniſter ſays, *The Epiſtle is taken out of* ——— *Chapter of* ——— *Epiſtle to the* ——— *beginning at the* ——— *verſe* (*a*). But if (as on ſome Holy-days) there is any Part of a Prophecy read proper for that Day's Solemnity, then the Miniſter ſays, *The Portion of Scripture appointed for* (or INSTEAD OF) *the Epiſtle*, (*b*) is taken out of, &c.

Sect. VII. Then the whole Congregation ſtands up to hear the Goſpel read, [for ſo is the univerſal Practice, though not poſitively enjoin'd by the Rubrick.] And this is very agreeable to primitive Antiquity; who uſed *to ſtand with fear and reverence* at the reading the Goſpel; (*c*) to ſhew their particular Regard to the more immediate Words of our Bleſſed Saviour, or the Account of his Actions. And purſuant to the ſame ancient Practice we ſay, *Glory be to thee, O Lord* (*d*). And to give God Thanks for revealing the glad Tidings of Salvation to us mentioned in the holy Evangel; after the Goſpel, we ſay, *Thanks be to God for his Goſpel* (*e*).

Sect. VIII. The *Nicene Creed* (which follows the Goſpel) was firſt compos'd by the Fathers of the Council of *Nice*, and afterwards alter'd in ſome Particulars by the Second general Council of *Conſtantinople* about the Year 383 (*f*). And ſince that Time has been receiv'd by both the *Eaſtern* and *Weſtern* Churches, as appears from their ſeveral Liturgies.

The *Creed* is very proper after the Epiſtle and Goſpel, becauſe a true Confeſſion of Faith muſt be taken out of them, or it is not to be received as neceſſary to Salvation. And THIS *Creed* is very proper before the *Sacrament*, becauſe it is a good Teſt againſt all Heretiçks: And whoever refuſes to own this Creed, is very unfit for receiving the Holy Sacrament, and ought to be excommunicated from it. When therefore the Miniſter begins this Confeſſion of our Faith, let the whole Congregation ſay along with him, *I believe in one God*, &c.

I will not take up Time in explaining the particular Articles

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(*a*) *See the Rubrick after the Prayer for the King.*
(*b*) Ibid.
(*c*) Legitur Evangelium *ſtantibus omnibus* cum timore & reverentia; Lit. S. Baſil. *Stantes* audiamus Evangelium; Lit. S. Chryſoſt. Apud Comber, *Comp. to the Altar*, Sect. 5. *of the Epiſtle, Goſpel*, &c.
(*d*) Gloria tibi Domine dicant omnes; Lit. S. Chryſ.
(*e*) Concil. Tolet. 4. c. 11. *Sparrow*'s Rat. *p.* 214.
(*f*) Sparrow Rat. Ibid. *Comp. to the Altar.*

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contain'd in this Creed: For though too many of my Countrymen are prejudiced to our Worſhip, I hope you will not throw away your Chriſtian Faith becauſe we have it in our Liturgy. I ſhall only add, that this *Creed* has been always thought the beſt Teſt againſt Arianiſm, Macedonianiſm, &c. of old, and Socinianiſm of late Days, of any Confeſſion of Faith that has yet been uſed in the Church: And I ſhall never doubt to call the Soundneſs of that Man's Faith in queſtion who will not join in it. It were eaſy to prove every Sentence of it from Holy Scripture; but ſince it has been ſo long received in the Church in the very Form of Words it now ſtands with us; and that you, to whom I addreſs this Letter, are not ſuſpected either of Arianiſm or Socinianiſm, I will take it for granted, that I write to thoſe who believe the Divinity of Chriſt, and the Perſonality of the Holy Ghoſt, and therefore ſhall not inſiſt.

After the Creed, the Rubrick directs the Curate (*i. e.* the Miniſter) to declare to the People what Holy-days or Faſting-days are in the Week following; and to give Warning of the Communion, (if Occaſion be) to publiſh the Banns of Matrimony, &c.

I hope what I have ſaid before of the Feaſts of our Church, is ſufficient to juſtify them; and as to Faſts, the conſtant Practice of the whole Catholick Church in all Ages, will ſatisfy any Chriſtian of the Lawfulneſs of obſerving them: And if they are to be obſerved, it is expedient the People ſhould be warn'd of the Days upon which they ſhould keep them. I am ſorry they are not more univerſally kept than they are, but I can't now ſpare Time to make a Diſcourſe of them particularly.

As for the reſt of the Rubrick after the *Nicene* Creed, there is nothing in it liable to Exception that I know of, and therefore I paſs to the next Part of our Service, *viz.*

The *Sermon*, or one of the *Homilies*. The common Practice of moſt Countrey Churches is to ſing a Pſalm after the Creed. I ſuppoſe you will not diſlike this Cuſtom, becauſe it agrees with your own Way, and makes up a conſiderable Part of your Service.

There is indeed a Cannon in the Church of *England*, to have (what is call'd) a Bidding Prayer before Sermon. But I muſt confeſs I think after the Prayers of the Liturgy there is no great Occaſion for it. But ſince it is enjoin'd by Authority, and that ſuch Prayers are Forms, though Private ones, when the Congregation is once acquainted with them, they may join in them; and I ſuppoſe you will not like them the worſe, becauſe they ſeem to reſemble *Extempore* Prayers, though in Truth they are not.

If

If you will pray before Sermon, the Lord's Prayer is the beſt; and if there muſt be another before it, there is an excellent Collect for the ſecond Sunday in *Advent*, *viz.* "Bleſſed Lord, who has cauſed all Holy Scriptures to be written "for our Learning, grant that we may in ſuch wiſe hear "them, read, mark, learn, and inwardly digeſt them, that "by Patience and Comfort of thy Holy Word, we may embrace and ever hold faſt the bleſſed Hope of everlaſting Life, "which thou haſt given us in our Saviour *Jeſus Chriſt*.

It is beyond my Province to ſay any Thing here of *Preaching*: I will not take upon me to direct thoſe, whoſe long experience in that Employment muſt have qualified them better for it than I can pretend to be. I ſhall only add my hearty Prayers to God Almighty, that all who *labour in the Word and Doctrine* may do it ſo, as to *ſave themſelves* and thoſe that hear them.

When the Sermon is ended, the *Prieſt* or *Miniſter* returns to the Lord's Table (as the Rubrick directs) and begins the

Sect. VIII. OFFERTORY. It is ſo call'd becauſe there the People offer to God their *Alms and Oblations*, as the Miniſter exhorts them in the Sentences which are then read.

[And while the Sentences are reading, the Deacons and Church-Wardens go about to receive the Charity of the Congregation.]

It is not my Buſineſs to make a long Diſcourſe to preſs the great Duty of Almſgiving: The reading and conſidering the Sentences of Scripture in our Liturgy will ſufficiently recommend it to all Chriſtians; and it being your own Cuſtom to give Alms to the Poor, eſpecially at your Communions, I need not juſtify that Practice among us. All then that will be neceſſary for me to do at preſent, is to conſider thoſe Sentences which ſeem to appropriate the Offerings of the People to the Uſe of the Miniſters. Such as 1 *Cor.* 9. 7. 1 *Cor.* 9. 11. and *v.* 13, 14. and *Gal.* 6. 6.

In the Infancy of the Church, People gave all they had, and ſold their very Lands, and laid the Price at the Apoſtles Feet, *Acts* 4. 34. But this is a Pitch of Charity not required now; and it is well it is not, for I am afraid more would *go away ſorrowful* than the young Man in the Goſpel: For if there are ſo many in the World that keeps from the Church, what belongs to her by a ſtronger Right than any Man in *Britain* holds his Eſtate, (for the Tythes of the Clergy have more than a human Tenure) what would thoſe do if they were commanded to Part with their own Eſtates, for the uſe of the Church? Surely we can't ſuppoſe that they who refuſe

to

to give the Church what is juſtly hers, ſhould ever beſtow her what is there own.

In the Times of Perſecution in the Primitive Church, the Oblations were ſo large, that the Biſhops and other Miniſters were maintain'd, Neceſſaries for performing Divine Offices were provided, and the Poor ſupply'd out of them, as S. *Cyprian* and *Tertullian* affirm (*a*).

But when by the Piety of Chriſtian Princes, the Clergy was reſtor'd to what was their RIGHT by the *Law* of *God*; viz. the TYTHES *of all your Encreaſe*; and when other Endowments were conferr'd upon the Church, according as God Almighty mov'd the Hearts of religious People; then that Charity which was offer'd by the People at the Altar, ſeem'd to have been appropriated to the Poor; and I ſhould think him a very ill Man who had a ſufficient Income to ſupport the Dignity of his Office, if he would take one Penny of that Money for his own Uſe which was deſign'd for the Poor. But in Places where the Church's Revenues, and the Clergy's Patrimony, are ſwallowed up by Lay-Men; or, where the Orthodox Clergy are baniſh'd from their Livings as well as Charges, and have no ſtated Maintenance for their Support, which was the Caſe of the Chriſtian Prieſts in the firſt Ages of the Church, and has been the Fate of many honeſt Men ſince; then it well becomes them who *ſerve at the Altar, to be Partakers with the Altar*, 1 Cor. 9. 14.

Nor will any religious Man begrudge his Miniſter, or think it much if he has *ſown to him Spiritual things*, that he ſhould *reap of his Wordly things*, v. 11 (*b*).

Whether therefore the Neceſſity of the Church requires that your Oblations ſhould be apply'd to the Relief of your Miniſters, or whether in better Times they go to the Maintaining other neceſſitous People; let all Men (as God has bleſſed them) beſtow their Alms liberally, remembring, that *He that gives to the Poor lends to the Lord*, Prov. 19. 17.

If any ſhould take Exception at the two Sentences taken out of the *Apocrypha*, viz. *Tobit* 4. 7, 8, 9. Let him but read them, and compare them with the Texts refer'd to in the Margin (*c*), and he will find that old *Tobit* did not ſpeak without Book.

Sect. IX. Then follows, *The Prayer for the whole State of Chriſt's Church militant here on Earth.*

(*a*) *Companion to the Altar*, Sect. 6.
(*b*) *See the* Scots *Liturgy Rubrick after the Communion.*
(*c*) Deut. 15. 7. Prov. 28. 27. Acts 10. 4. Mark 12. 43. 1 Tim. 6. 18.

The

The People having humbly offered their Gifts to God Almighty, the Prieſt begs of God *to accept their Alms and Oblations, and to receive their Prayers*; and becauſe we can't relieve all Men with our Gifts, we ſhew our Charity in praying for *all Men*, 1 Tim. 2. 1, 2.

In this excellent Prayer we put up our Requeſts, 1. For the *Univerſal Church*. 2. For all *Chriſtian Kings, Princes and Governours, and eſpecially our moſt Gracious KING*. [If any Body quarrel with praying for *ALL Chriſtian Kings*, let them read the Text laſt quoted, and they will find S. *Paul*'s Exhortation as extenſive as our Prayer.] 3. We pray for his Majeſty's *Council*, and the inferiour Magiſtrates. 4. For the *Biſhops and Curates*. 5. For the whole Body of the *People*. 6. For all in *Adverſity*. 7. We praiſe God for the good Lives of the Saints; and beg that he would *give us Grace to follow their good Examples*, &c. and all this for *Jeſus Chriſt's Sake, our only Mediator and Advocate*.

There is nothing in this Prayer that Malice it ſelf can object againſt; unleſs perhaps People may miſtake the praiſing God for the good Examples of the Saints departed; and call it Popery.

To vindicate this moſt innocent and uſeful Part of our Service, I need not tell you a long Story of the Introducing the Popiſh Practice of praying *to* the Saints, whom they believe in Heaven, nor of praying *for* ſuch as they aſſert to be in Purgatory. You your ſelves know that the Church of *England* doth neither; but both in her Articles and Homilies diſclaims them. But as the Lives of holy Men, (who by a Perſeverance in a Chriſtian Courſe have departed this Life in God's Faith and Fear) were a good Example to others, and of great Advantage to the Church; we bleſs God for that Benefit, and pray *for Grace to follow* them as they follow'd Chriſt, that we, imitating their Faith and Virtue, *may with them be partakers of his heavenly Kingdom*.

In the early Ages of the Church they uſed to keep a Catalogue of their Saints and Martyrs, and recited them at their Devotions, eſpecially at their Sacraments (*a*): But our Church (to avoid all ſuſpicion of Canonizing any but thoſe who were Saints indeed) mentions God's Saints in general, without naming even the Apoſtles in this Prayer (of whoſe Holineſs,

(*a*) Tertul. de Corona Militis. Cypr. Ep. 24. Epiphanius hær. 75. *and particularly S.* Auguſtine (*ſpeaking of the Saints departed,*) *ſays* —— Suo loco & ordine NOMINATUR non tamen a Sacerdote qui ſacrificat invocantur. Aug. de Civitate Dei *l.* 22. *c.* 19. Vide L'Eſtrange's *Alliance of Divine Offices*, chap. 6. page 192.

and

and consequently Happiness, no Christian makes the least doubt.)

I wish there were nothing more amiss in Popery than praising God for the Virtues of good Men, *viz.* (for the good Lives and wholesome Instructions of Apostles, Prophets, Martyrs, Confessors, and all other good and holy Men,) and then we would most willingly give the Church of *Rome* the Right Hand of Fellowship, and own her for that Church *once* so Famous in the Apostles Days for her Faith, *Rom.* 1. 8.

And this I think may suffice for *the Prayer for the whole State of Christ's Church*, &c. which begins, what is generally call'd, THE THIRD SERVICE.

Hitherto our Communion Service is used whether there be a Sacrament or not, because there has been as yet nothing peculiar to that holy Solemnity. Upon those Days therefore when there is no Communion, the Minister (after this Prayer) says one or more of the Collects at the end of the Communion Service, *viz. Assist us, mercifully, O Lord*, &c. or, *Grant, we beseech thee, Almighty God, that the Words which we have heard this Day with our outward Ears*, &c. And then concludes with the Blessing. *The Peace of God*, &c. These short Prayers are so innocent that they are liable to no Cavil, and so plain that they need no Application, and the Blessing, being almost the express Words of Holy Scripture, *Phil.* 4. 6. 2 *Cor.* 13. 14. and agreable to your own Practice, I shall not once doubt your allowing it.

And thus, my Brethren and Countrey-Men, I have gone through our whole ordinary Lord's Day Service. I hope I have done it with such Temper and Modesty, that you will not have Occasion to be angry with me for it; if what I have said shall by the Blessing of God, reconcile any to our Worship who had any Prejudice to it, or satisfy and reform others who did not understand some Things in it before, I shall think my self abundantly recompenc'd for my Labour: However, I have done thus much with a good Intention, and I pray God, that all that read these Papers may do it with the same Mind.

Sect. X. When there is a Communion, the Minister (immediately after *the Prayer for the whole State of Christ's Church Militant*,) proceeds to the Invitation, which begins, *Dearly Beloved in the Lord*, &c.

> [The two Exhortations to the Sacrament following the Prayer, are to be used at the Discretion of the Minister, the Sunday or Holy Day before it is celebrated, to prepare the Congregation for it.]

I will

I will not take up your Time in diſcourſing of the Preparation for worthy Receiving. I leave you to other Books for that. I ſhall only ſay, that it is very unſeemly (to ſay no worſe) for one that profeſſes himſelf a Chriſtian, to come to Church and Worſhip God, and hear a Sermon, and yet go away without receiving the Holy Sacrament, where he has an Opportunity of being Partaker of it. But there are too many that are guilty in this Particular, I pray God they may repent and amend their Lives, that they may be fit to come.

Whoever does not receive, muſt depart, for the Bleſſed Sacrament is not to be gazed upon and ſtared at, but to be taken and receiv'd with Reverence and Devotion. For ſo the primitive Church conſtantly practiſed with great Care (*a*).

When therefore they who have not Devotion enough to receive, are gone, the Miniſter proceeds in the Service, turning himſelf from the Altar to the People, and ſaying, *Dearly Beloved in the Lord*, &c.

In this ſhort but comprehenſive Form of Exhortation, the Prieſt puts the Congregation in mind, *how S.* Paul *exhorts all Men diligently to try and examine themſelves, before they preſume to eat of that Bread, and drink of that Cup.* Then he ſhews the Benefit of receiving with Repentance and Faith: *For as the Benefit is great*, &c. *for then we ſpiritually eat the Fleſh*, &c. *we dwell with Chriſt*, &c. *we are one with Chriſt*, &c. *i. e.* we partake of Chriſt's Bleſſed Body and Blood, which are VERILY and INDEED taken and received BY THE FAITHFUL (and by them *only*) in the Lord's Supper, we have Fellowſhip and Communion with him, are united to him, and made Partakers of all the Benefits of his Paſſion.

Then he ſhews the Danger of coming Unworthily, *i. e.* without *Repentance* and *Faith*, viz. *being guilty of the Body and Blood of the Lord*, &c. *i. e.* they who intrude into this Holy Myſtery without the neceſſary Qualifications, make void (as to themſelves) the Death of Chriſt, and as the Author to the *Hebrews* ſays, *Heb.* 10. 29. *have trodden under Foot the Son of God, and counted the Blood of the Covenant, wherewith they are ſanctified, an unholy thing*, and come to that heavenly Feaſt as to a common Meal, *not* conſidering or *diſcerning the Lord's Body* in this ſacred Myſtery; and ſo *eat and drink Damnation* [or Jugment] *to themſelves*, inſtead of the Body and Blood of Chriſt; and provoke God to puniſh them as he did the *Corinthians* in *S. Paul's*

(*a*) Apoſtol. Can. 9. *See a Diſcourſe of the Sacrifice of the Maſs*, p. 60, 61. *Council of* Antioch, *c.* 2. *See* Libertas Eccleſ. *p.* 208.

Time,

Time, 1 *Cor.* 11. 30. *For this Cauſe many are ſick and weak among you, and many ſleep.*

Judge therefore yourſelves Brethren (ſays the Prieſt) *that you be not judged of the Lord. Repent you truly of your Sins paſt*, &c. In theſe Words he puts them in mind what they ought to have done before, and what is ſtill their Duty to do, *viz.* to call their own Ways to remembrance, *to repent them truly for their Sins, to have a lively Faith in Chriſt our Lord, and to be in perfect Love with all Men*; that ſo they may *be meet partakers of thoſe holy Myſteries.* Then he proceeds to ſhew the more immediate Duty of Communicants; *viz.* That, *above all we muſt give moſt humble and hearty Thanks*, &c.

Here is a Confeſſion of the bleſſed Trinity, and an Acknowledgment of the Divine and Human Nature in Chriſt, a Commemoration of that Humiliation and Death which is repreſented in the Holy Euchariſt, together with the miſerable State we were in, and the glorious Deliverance from it by our bleſſed Saviour.

Then he ſhews them the Ends of the Inſtitution of the Holy Sacrament; *viz.* 1. That *we ſhould always remember the exceeding great Love of our Maſter and only Saviour Jeſus Chriſt*, &c. And ſurely nothing can better repreſent the Paſſion of our Saviour than this holy Ordinance, where the Bread broken, and the Wine poured out, *to ſhew forth the Lord's Death till he come.*

Our bleſſed Saviour well knew how apt we are to forget even the greateſt Mercies of God, and therefore to refreſh our Memories he has appointed ſenſible Signs to be obſerved by us Chriſtians after the Example of the Jews, who were commanded to keep the Paſſover, in Remembrance of ſparing the Firſt-born of *Iſrael*, when the deſtroying Angel killed the *Egyptians*, &c.

Nor is this the only End of the Lord's Supper. For, 2. It was inſtituted as a *Pledge of his Love*, and an Earneſt of his Grace and Favour, thereby aſſuring us that all the Benefits of his Paſſion ſhall be ſecur'd and made over to us, *to our great and endleſs Comfort.*

The Reſult of all which Mercies ſhould be a grateful Return of Praiſe and Thankſgiving. *To him therefore with the Father*, &c. And this not only with our Mouth *to give him continual Thanks* (*as we are moſt bounden*) but alſo by our Actions, *in ſubmitting ourſelves wholly to his holy Will and Pleaſure, and ſtudying to ſerve him in Holineſs and Righteouſneſs all the Days of our Life.* Amen.

I might make a long Diſcourſe upon this excellent Exhortation, but as that would make this Letter very much larger than I deſign at preſent; ſo I don't conceive there is any thing

thing in it that you except againſt, and therefore it needs no explaining.

Sect. XI. Next follows the immediate Invitation. "*Ye that* "*do truly and earneſtly repent*, &c.

In this Invitation, the Prieſt again puts the Congregation in mind of the neceſſary Qualifications for worthy receiving, *viz. Repentance*, *Charity*, and *full Purpoſe of new Life:* And encourages all thoſe who are ſo qualify'd to *draw near with Faith, and take the Holy Sacrament to their Comfort.*

But becauſe the firſt Step to true Repentance is an humble Confeſſion of Sin, he adviſes them *to make their humble Confeſſion to Almighty God.*

So far I ſuppoſe you will approve of this Invitation, but the next Words have made a mighty Diſturbance; *viz. Meekly* KNEELING UPON YOUR KNEES: Which Poſture not being chang'd till after you have receiv'd in both Kinds, I will here, once for all, take Occaſion to juſtify our Church in commanding her Members to KNEEL in receiving the Bleſſed Sacrament.

And this I ſhall do by ſhewing, 1. That it is lawful in it ſelf. 2. That it is moſt proper to the Solemnity of that holy Ordinance. 3. That it is agreable to the Practice of the Primitive Church. And,

1. That Kneeling is lawful in itſelf, is evident from hence, that it is not againſt any Law of God natural or reveal'd. For without doubt, as it is the Law of God that makes any Thing a Duty, ſo it is a Prohibition either (expreſs'd in Terms, or neceſſarily imply'd) that makes any Action ſinful; now if there be no Law in the whole Bible which expreſly appoints the *Geſture* of receiving the Holy Sacrament, nor any one Text which forbids that of *Kneeling*, then certainly it can't be ſaid to be unlawful: For *where there is no Law there is no Tranſgreſſion.* If there is ſuch a Scripture, let it be produc'd, and we have done: If there is not, why is all this Cry about the Unlawfulneſs of an Action which Chriſt has left *indifferent.* I know it is ſaid, That *it is not agreable to our Saviour's firſt Inſtitution.* But I deſire to know, what Society of Chriſtians there is this Day that follows the Example and Practice of our Saviour in every Inſtance, in adminiſtring the Lord's Supper. Who are they that give or receive the Euchariſt *after Supper, in an upper Room, in a private Houſe, with the preciſe Number twelve*; and yet all theſe Circumſtances are much more certain than the Poſture of Receiving (*a*). And why we ſhould be ty'd to one uncertain Circumſtance in that holy Inſtitution, and left at Liberty to all the reſt, I can ſee no Reaſon.

(*a*) London *Caſes.*

If you say, That the Sinfulneſs of Kneeling lies in this, that it is impos'd upon Peoples Conſciences, and is made a neceſſary Term of Communion:

I will only ask you of the Presbyterian Perſwaſion this one Queſtion. Is it a greater Sin in the Church of *England* to fix a certain, determin'd Ceremony in Worſhip, than it is in you? If it is, ſhew us for what: If not, Why not *Kneeling* with us, as well as *Sitting* with you.

You have as poſitively injoin'd SITTING at your Communion, as the Church of *England* has *Kneeling:* And I could name the Place where a Perſon, deſiring to partake of one of yours rather then none, eſſay'd to receive KNEELING; but being reprov'd, and deny'd the Bread in that Poſture, the Gentleman STOOD, but was abſolutely refus'd it, till he SATE DOWN, which he did, rather than want (what he thought) the Memorial of his Lord's Death.

Pray will not the Objection (of forcing the Conſcience) lie as much againſt your Poſture as ours?

If you of the Presbyterian Way are as ſtrict in confining your People to SIT at your Communions, as our Church is in injoining KNEELING at our Altars, why ſhould our *Rubrick* be thought a greater Force upon the Conſcience than the *Directory?* Sitting is no more commanded in Scripture than Kneeling; it is no nearer to the Poſture us'd by Chriſt and his Apoſtles: And why then ſhould Kneeling be a more ſinful Poſture than Sitting?

Nor can any Body that knows the Doctrine of the Church of *England*, with common Honeſty ſay, that we enforce *Kneeling* at the Sacrament *as the Command of God.* I never either read or heard of a Divine of the Church of *England*, that though it a Sin (out of *England*, where the Command of Governors has not taken off the Indifferency of it) I ſay, that thought it a Sin in any other Part of the World to receive the Holy Sacrament FROM A LAWFUL PRIEST in another Poſture, according to the Uſage of that Country. We all allow, that the Poſture is (in its own Nature) *indifferent*; nor was there ever any other Reaſon given for the uſing it in our Church ſince the Reformation, but for *Decency* and *Reverence* (*a*).

But Kneeling at the Holy Sacrament is not only lawful, but,

2. It is the moſt proper Poſture for that Holy Ordinance. For you yourſelves allow Kneeling at your Devotions at ſome Times: For Inſtance in private Families. Now if a Poſture of Adoration be proper in our Addreſſes to God; certainly

(*a*) *See the Declaration after the Communion Service.*

the

the more ſolemn Parts of Worſhip ought to be perform'd with the moſt ſolemn Devotion: And why it is lawful to kneel in our ordinary Pray'rs, and improper to uſe that humble and devout Poſture in the greateſt and moſt myſterious Service of the Chriſtian Religion, I can't ſee.

I know it is objected, That the Papiſt do it to adore the Elements, and therefore we ought to forbear it. Indeed one can't but be extreamely ſurpriz'd to find the leaſt Suggeſtion of the Church of *England*'s Worſhiping the Elements; as ſome good natur'd People are fond of inſinuating.

That the *Body* and *Blood* of *Chriſt* are VERILY and INDEED *taken and received* BY THE FAITHFUL *in the Lord's Supper*, is what no good Proteſtant will deny: Nor ſhould we have any Reaſon to quarrel with the Church of *Rome* for aſſerting THE REAL PRESENCE, if they had not preſum'd to determine the MANNER of that Preſence, and ty'd us down to an abſurd and unintelligible TRANSUBSTANTIATION.

That Chriſt is truly preſent in this great Myſtery, is what the beſt and greateſt Fathers of the ancient Church ſtill believ'd and taught; what the moſt eminent Reformers not only of our Church, as *Ridley*, *Cranmer*, *&c.* but alſo *Luther*, *Calvin*, *&c.* ſtill allow'd, [as that admirable Aſſerter of the true Chriſtian Doctrine in Oppoſition to the Popiſh Errors, very fully proves (*a*).]

But *Tranſubſtantiation* is a Word of their own deviſing, without any Authority either from Scripture or Antiquity; and as ſuch rejected by us as a dangerous Innovation, and their Practice of adoring the conſecrated Elements, as being SUBSTANTIALLY *chang'd* from Bread and Wine INTO the REAL *and* NATURAL BODY and BLOOD of *Chriſt*, we have ſufficiently declar'd in our Liturgy (*b*) to be *a Thing to be ABHORRED by all Chriſtians as IDOLATRY.*

Now after this *Declaration*, I think it is very unfair and unjuſt to tax us with *worſhiping* the *Elements* in the Holy Sacrament, becauſe we partake of the Euchariſt in a Poſture of Worſhip.

That we adore Chriſt while we receive this Holy Sacrament, is indeed true, (and God forbid that we ſhould preſume to touch thoſe dreadful Myſteries without adoring our Bleſſed Saviour who gave his Body and Blood for us) but I think there is a vaſt Difference between worſhiping our Bleſſed Lord IN *the Holy Sacrament*, and worſhiping THAT *Sacrament* AS *our Lord*. The firſt is a Duty which every Chri-

(*a*) *See Archbiſhop* Laud's *Account of the Conference with Mr.* Fiſher, p.
(*b*) Ubi ſupra.

ſtian ought to perform ; the other is what we Charge upon the Papiſts as Idolatry, and what we utterly diſclaim. And if we ought to worſhip our Saviour as ſpiritually preſent IN the Holy Sacrament, then certainly the humbleſt Poſture we can put our ſelves in, is the moſt becoming.

And this in the

Third Place is agreable to the Practice of the beſt Ages of the Church. I don't ſay, That the Chriſtians in the primitive Church always receiv'd Kneeling ; but it is certain they receiv'd in a Poſture of Adoration.

S. *Cyril* (as he is quoted in the *London* Caſes (*a*) ſays, *Approach not rudely ſtretching forth thy Hands, but bowing thy ſelf, and in a Poſture of Worſhip and Adoration, ſaying*, Amen. S. *Chryſoſtom* is quoted by the Author of the ſame Caſe (*b*), as encouraging the People *to fall down at the receiving the Euchariſt*, from the Example of the Wiſe Men. And the Teſtimonies of S. *Ambroſe* and S. *Auguſtine* (*c*) are likewiſe produc'd to the ſame Purpoſe. And, without doubt, many others might be nam'd, if there were any Occaſion ; whereas, Sitting was never the ordinary receiv'd Poſture of the beſt Ages. And their Bowing or Proſtration, is equivalent to our Kneeling, as the Jewiſh and Eaſtern Cuſtom of Bowing in the Preſence of Kings with the Face to the Ground, denoted their Worſhiping their Princes, (that is, ſhewing them Reverence) and is rather a greater Reſpect, than our paying our Homage on our Knees to our Princes.

Nor is it any Objection againſt this laudable Practice, that the Papiſts abuſe it ; for by the ſame Rule, we ſhould never worſhip God in a Church which has been adorn'd with Crucifixes and Saints Images, becauſe the Papiſts pray'd to them. But as the Church once conſecrated to the Worſhip of God is very fit for the ſame ſtill, and we may without Scruple attend Prayers in that Church when the Abuſes are remov'd ; ſo when we conſider, that what ever Malignity attended Kneeling at the Holy Sacrament in the Times of Popery, it being now wholly laid aſide by us, there is no Reaſon why we ſhould lay aſide likewiſe an old and decent Uſage.

He that comes to the Holy Sacrament with a due Senſe of his own Sin, and the Mercy of God in Chriſt Jeſus, will not refuſe to fall on his Knees to beg God's Pardon for his Offences, and to bleſs and praiſe his gracious Redeemer for his in-

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(*a*) *See* London *Caſes abridg'd*, p. 160. Cyril. Hieroſ. Myſt. Catech. 5. *near the End.*

(*b*) Ibid.

(*c*) Aug. in Pſ. *A Sin it is not to adore, when we receive this. See* Sparrow's Rationale, *p.* 105.

eſtimable

eſtimable Love commemorated in that holy and myſterious Feaſt.

When therefore the Prieſt invites you to *make your humble Confeſſion to Almighty God, meekly KNEELING upon your Knees*; let the whole Congregation (as well they who are in their Pews, as they who are at the Rails before the Altar) with all the Devotion of their Souls, and all the Humility of their Bodies join with him in the Excellent *Confeſſion* of our Liturgy, ſaying after the Miniſter,

Sect. XIV. *Almighty God, Father of our Lord Jeſus Chriſt*, &c. In this Confeſſion, we acknowledge the Power of God, and his Sovereignty over us, to ſtir our ſelves up to a thorough Senſe of our Sin and Danger; and that we may not be diſcouraged by the Conſideration of his Power and Greatneſs, and our own Wickedneſs, the Church teaches us ſeaſonably to remember, that he is *the Father of our Lord Jeſus Chriſt*, as well as *the Maker of all Things, and Judge of all Men*: Which Epithets being prudently join'd together, (as here they are) at once engage our Dread of God's Anger, and yet fill us with Hopes of Mercy.

But becauſe there is no Promiſe of Pardon or Pity if we continue impenitent in our Sins; therefore, we profeſs to *acknowledge and bewail our manifold Sins and Wickedneſs*, which through the whole Courſe of our Lives, *from Time to Time*, we *have moſt grievouſly committed*; and that not only by our Actions, but *by Thought and Word*, as well as *Deed*; and all theſe *againſt* his *Divine Majeſty*; *provoking*, (and that we confeſs) *moſt juſtly*, God's *Wrath and Indignation againſt us*.

From the Conſideration therefore of the Greatneſs of our Offences, and our Ingratitude to the Father of our Lord Jeſus Chriſt, we profeſs that *we do earneſtly repent, and are heartily ſorry for theſe our Miſdoings*; *the Remembrance of them is grievous unto us, the Burden of them is intolerable*. A due and thorough Conviction of Sin will prompt any generous Soul to Repentance; and where there is true Repentance, there the very Remembrance of paſt Sins will be Shame and Sorrow, and the Weight of them will, like a heavy Burden, oppreſs the Conſcience, *Pſal.* 38. 4.

Having thus confeſs'd our Sins, we beg for Mercy: *Have Mercy upon us, have Mercy upon us, moſt merciful Father*, Pſal. 57. 1. Pſal. 123. 3. We preſume to call him Father, after the Example of the Prodigal, *Luke* 15. 21. tho' we have offended him. But that we may be ſure to obtain the Pardon we deſire, we preſs this Petition for the Sake of our Bleſſed Saviour, whoſe Merits we know are acceptable to God. *For thy Son our Lord Jeſus Chriſt's Sake forgive us all that is paſt.*

But becauſe a Pardon will not do without Grace to enable us to perform the Conditions of the Goſpel for the future, we therefore pray, that God would vouchſafe to *grant that we may ever hereafter ſerve and pleaſe him in newneſs of Life: to the Honour and Glory of his Name:* And all this *thro' Jeſus Chriſt our Lord.*

And now the whole Congregation having with one Heart and one Voice humbly confeſs'd their Sins to God, and with great Earneſtneſs and Devotion implor'd his Mercy and Pardon; for their Comfort and Encouragment the Prieſt riſes up, and declares,

Sect. XV. The ABSOLUTION in the Form immediately following the Confeſſion. *Almighty God our heavenly Father*, &c. I have in the beginning of this Letter ſaid ſomething of Abſolution in general, and therefore ſhall not reſume it in this Place. Only this I ſhall add, That (as our Church well expreſſes it, in the firſt Exhortation to the Sacrament) *becauſe it is requiſite that none ſhould come to the holy Communion, but with a full Truſt in God's Mercy, and with a quiet Conſcience.* This Part of our Service is moſt edifying, that after the Confeſſion of our Sins, the Prieſt ſhould here again declare the Pardon of 'em to all that are duly qualify'd for it. For as the ancient Church receiv'd none to the Sacrament (who were under Pennance) without Abſolution,(*a*) ſo our Church applies this General Abſolution to all who come to the Holy Communion upon a charitable Preſumption, that all ſuch as offer themſelves to the Lord's Table are ſincere Penitents and true Believers: And as ſuch, the Prieſt pronounces this Abſolution by way of Prayer, That God would *have Mercy* upon them, *pardon and deliver* them *from all* their *Sins*, *confirm and ſtrengthen* them *in all Goodneſs*, *and bring* them *to everlaſting Life*, *thro' Jeſus Chriſt our Lord.* All which every penitent faithful Communicant applies to himſelf to his great Comfort and Satisfaction.

Sect. XVI. Then the Miniſter reads ſome comfortable Sentences out of the Holy Scripture, ſhewing what Encouragement we have to expect Pardon upon Repentance, *viz.* S. *Mat.* 11. 28. S. *John* 3. 16. 1 *Tim.* 1. 15. S. *John* 2. 1. All which Scriptures are ſo many loving Invitations, and Declarations of the Love of God and our Saviour, that no ſincere Chriſtian can hear them without rejoycing.

When therefore the Miniſter ſays, [*Hear what comfortable Words our Saviour Chriſt ſays to all that truly turn to him.*]

(*a*) Cypr. de Lapſis.

Liſten

Liſten to him with Reverence and Attention, as unto Chriſt and his Apoſtles whoſe Words he reads unto you.

When he reads St. *Mat.* 11. 28. *Come unto me all ye that labour and are heavy laden, and I will refreſh you.* You may devoutly ſay, *I labour, and am heavy laden under the burden of my Sins, Lord Jeſus refreſh me and give me reſt.* When you hear our Saviour's Words out of St. *John* 3. 16. *God ſo loved the World,* &c. You may ſay, I believe, Lord, help my Unbelief.

When he reads 1 *Tim.* 1. 15. *This is a faithful Saying,* &c. Let your Heart reply, *I am a Sinner, Lord Jeſus ſave me.*

When he reads out of 1 St. *John* 2. 1. If any Man ſin, &c. You may anſwer, *I have ſin'd, Bleſſed Redeemer be thou my Propitiation, and plead thou my Cauſe with thy Father.*

With theſe or the like pious Ejaculations you may privately anſwer to all theſe Scriptures when you hear them read; and whoever ſeriouſly and devoutly joins in this Part of our excellent Service, will find that here *all things are done to Edifying.*

If any Body ſhould object, that ſuch Confeſſions as theſe ſeem to infer that the Abſolution formerly pronounced is to no purpoſe; let them conſider, that the moſt pathetick Form of Confeſſion that the whole Bible gives any Account of, *viz. Pſalm* 51. was compos'd, and, no doubt, offer'd up by Holy *David,* after the Prophet *Nathan* had, by God's Direction, actually abſolv'd him; therefore Abſolution is no diſſolving of our Obligation to Repentance, even for Sins which are forgiven.

Having therefore in the Words of the Church confeſs'd our Sins, and receiv'd Abſolution, and heard ſome comfortable Scriptures read to us; then we are prompted by the Miniſter of God to begin our

Sect. XVII. Solemn Thankſgiving, in the Form of the primitive Church, *Lift up your Hearts.* And the People anſwer, *We lift them up unto the Lord.*

The Holy Sacrament being call'd in all Ages of the Church, the EUCHARIST, or the Sacrifice of Praiſe; we ſhould but lamely perform this Duty without that Part of it from which the whole ſeems to have taken this Name. We therefore begin the Thankſgiving Part after the Pattern of primitive Antiquity,(*a*) with theſe Words which were us'd both in the

(*a*) Cypr. de Orat. Dom. ubi ſupra, *p.* . *of this Letter.* —— Sacerdos ante Orationem, præfatione præmiſſa parat fratrum animos dicendo SURSUM CORDA, & dum reſpondet plebs HABEMUS AD

Greek and *Latin* Churches. [As may be ſeen in the Quotations at the Bottom of this Page.]

Then the Prieſt goes on; *Let us give Thanks unto our Lord God.* And the People anſwer, *It is meet and right ſo to do* (*a*).

Prieſt. *It is very meet, right, and our bounden Duty, that we ſhould at all times*, &c. All which is taken out of the moſt ancient Forms, and having nothing that any Chriſtian can except againſt, I need not trouble either you or my ſelf with any long Diſcourſe about them.

When the Holy Sacrament is adminiſter'd upon any of the great Feſtivals of the Church; ſuch as *Chriſtmas-Day*, *Eaſter-Day*, *Aſcenſion-Day*, *Whit-Sunday*, or *Trinity-Sunday*. There are,

Sect. XVIII. *Proper Prefaces*; appointed to give particular Thanks to God for the ſeveral Steps of our Redemption, as may be ſeen in the Words to be uſed upon thoſe ſolemn Feſtivals in this Part of our Service; which are now put into ſuch general Terms as to the Time of their Celebration, that they who will not allow the 25th of *December* to be the Day of our Saviour's Nativity, may bleſs God for it in the Words of this Preface, [*viz.* for his being Born AS AT THIS TIME] without any Scruple. And ſurely they, who think they may bleſs God every Day for thoſe great Mercies of the *Incarnation*, *Birth*, *Reſurrection* and *Aſcenſion* of our Saviour, and the ſending of the *Holy Ghoſt*, and that they ought always to acknowledge the Glory of the Eternal and Undivided Trinity; I ſay, they who can, with a good Conſcience, do this every Day, (as all good Chriſtians can) need not ſcruple ſetting particular Days apart for it: And this Part of our Service is ſo unexceptionable, that even the Presbyterians at the *Savoy* Conference only quarrelled at the fixing the preciſe Day (*b*), and at their Deſire the Word [DAY] was chang'd to [TIME] and ſo ſtands; (which I muſt own is a good Amendment, ſince thoſe Prefaces are appointed to be read ſeven Days after thoſe great Feſtivals.)

AD DOMINUM, admoneatur nihil ſe quam Dominum cogitare. *S. Aug. de temp. Ser.* 44. dicente Sacerdote SURSUM CORDA ſecure reſponden[t] [fideles] HABEMUS AD DOMINUM. *Apoſt. Canons*, l. 8. c. 12. *Alliance of Divine Offices*, p. 215.

(*a*) *Apoſt. Canons*, ubi ſupra. Cyril. Hieroſ. Catech. Myſtag. 5. Auguſt. de Spir. & Lit. 11. Aug. de vera Rel. c. 3. Apud Comber *Comp. to the Altar*, Part 3. Sect. 15. Sect. 4. p. Folio 520.

(*b*) *See the Account of the Proceedings of the Commiſſioners*, &c.

When

When therefore, upon any of the Five great Feſtivals, the Miniſter adds one of the proper Prefaces after the firſt Part of the Thankſgiving, let the whole Congregation join with their Hearts in praiſing God for the Mercy there commemorated; and after that, both Prieſt and People join Heart and Voice in the

Sect. XIX. TRISAGIUM. *Therefore with Angels and Archangels*, &c. Of the Antiquity of this Hymn, there is not the leaſt doubt; it being in the Liturgies of St. *Mark*, St. *James*, St. *Baſil*, St. *Chryſoſtom*, and in the Apoſtolick Canons, (*a*) (all which are very ancient.) And as to the Soundneſs of it, it is ſufficient to quote *Iſa* 6. 3. and *Rev.* 4. 8. in which two Places you will find it almoſt Word for Word.

It was call'd by the *Greeks*, *Triſagium*; i. e. thrice Holy: And is an excellent Orthodox Acknowledgment of the Holy *Trinity*.

Sect. XX. After expreſſing our Thanks to God the Father, God the Son, and God the Holy Ghoſt, the Miniſter turns to the Altar, and there in the Name of the whole Congregation ſays this Prayer:

We don't preſume, &c. In which there is nothing which has given any Offence that I know of, but theſe, [*That our ſinful Bodies may be made clean by his Body.*] This (ſay the Presbyterian Commiſſioners at the *Savoy*) ſeems to give leſs Efficacy to the Body of Chriſt, than the following Words do to the Blood. But this looks liker a captious Quarrel than an Objection taken up upon any Ground from theſe Words; for that the Church, or the Compilers of this heavenly Office, did not deſign any ſuch Diſtinction between the Body and Blood of Chriſt, nor to divide the Effects of them, is evident from the Words which the Prieſt uſeth in delivering the Conſecrated Bread to the Communicants, *viz.* *The BODY of our Lord Jeſus Chriſt which was given for thee, PRESERVE thy Body and SOUL unto everlaſting Life.* Where the *Preſervation of the Soul* is attributed to the Body of Chriſt, as well as the *waſhing* the Soul, in this Prayer, is attributed to his *Blood*. Which I think is a ſufficient Anſwer to this Cavil.

Sect. XXI. Then follows *the Prayer of Conſecration*; which is ſo Eſſential to the Holy Sacrament, that it is no Sacrament without it.

(*a*) *See* Comber *ubi Jupra*, *Sect.* 7. *p.* 521.

Our

Our Saviour himſelf has taught us to give thanks, or bleſs, (*i. e.* to conſecrate the Bread and Wine) before we can take and eat. And therefore thro' all the Ages of the Church, it was the conſtant Practice to conſecrate the Elements, by repeating over them OUR SAVIOUR's WORDS(*a*). It is by his own Inſtitution that we perform this great Sacrament; it is by his Bleſſing that the Bread and Wine can ever be to us his Body and Blood; and by his own Words therefore it is that the Prieſt conſecrates them to ſo Divine a Myſtery. Our Church therefore following the Catholick Practice, has appointed her Prieſts to rehearſe the Words of Inſtitution, which changes the Bread and Wine from their ordinary Uſe, and makes them the *Memorials* of the bleſſed Body and Blood of Chriſt our Lord.

In this Prayer the Prieſt addreſſes himſelf to God from the Conſideration of *his tender Mercy* to Mankind, in ſending *his only Son Jeſus Chriſt to ſuffer Death upon the Croſs for our Redemption*; *who made there* (*by his ONE Oblation ONCE offer'd*) *a full, perfect and ſufficient Sacrifice, Oblation and Satisfaction for the Sins of the whole World*; and alſo *did inſtitute, and in his holy Goſpel command us, to continue a perpetual Memory of that his precious Death until his coming again.* From this Conſideration he prays, that God would vouchſafe to *hear us*, and to *grant that we, receiving thoſe Creature of Bread and Wine according to Chriſt's holy Inſtitution, may be partakers of his moſt bleſſed Body and Blood.*

Then follows the immediate Conſecration. *Who in the ſame Night that he was betray'd took Bread*, &c.

It has always been the Practice of the Chriſtian Church, to rehearſe the Words of the *firſt Inſtitution* in *Conſecrating* the *Euchariſt*, as both Dr. *Comber* and Dr. *Nichols* obſerve (*b*). And hence it is that ſome of the ancient Fathers attribute the conſecrating the Elements to Prayer(*c*), and others to the pronouncing the Words of Chriſt(*d*). Nor is there any Contradiction in theſe two Opinions: For ſince the Words of the

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(*a*) Quomodo poteſt qui panis eſt, eſſe Corpus Chriſti? Conſecratione: Conſecratio igitur quibus verbis eſt? —— Domini Jeſu. Ambr. de Sacr. *l.* 4. *c.* 4. Chryſ. Serm. de Juda Proditore. Ubi Chriſti verba deprompta fuerunt, jam non panis dicitur ſed Corpus appellatur. Aug. de Verb. Dom. Serm. 28. *See Compan. to the Altar, Part* 3. *Sect.* 17. *p.* 532.

(*b*) *See Dr.* Comber *and Dr.* Nichols *in locum.*

(*c*) Origen. contra Celſum. *l.* 8. Ambroſ. de fide.

(*d*) Ambr. de Sacr. ubi ſupra. Aug. de verb. Dom. ubi ſupra.

Inſtitu-

Inſtitution were rehearſed either in the Prayer or immediately after it, they may both be properly enough ſaid to make the Bread and Wine the Body and Blood of Chriſt, in the Senſe that the Primitive Church, ſtill believed the Sacrament to be ſo.

Since therefore, the Catholick Church has always join'd theſe two together, *viz.* Prayer and the Words of Chriſt; our Church very wiſely continues the ancient Practice; firſt offering Prayer to God *to bleſs his Creatures of Bread and Wine*; and then reading our Saviour's Words, by which *the Bread which we break* becomes *the Communion of the Body of Chriſt*: And *the Cup of Bleſſing which we bleſs* becomes the *Communion of the Blood of Chriſt.*

And indeed, it is moſt reaſonable to believe, that the Conſecration is perform'd by theſe Words of our Saviour; for there is nothing in the Bread and Wine themſelves, which can any way exhibit to us either the Benefits purchaſed by Chriſt's Death, or in any tolerable Propriety of Speeches confer Grace: Nor indeed would the Bleſſing of them, in any Form of Words that could be deviſed by mortal Man, be ſufficient to Conſecrate them to thoſe holy Purpoſes, to which they now ſerve, without their being deſign'd by God himſelf to thoſe Ends: Since then it is the Divine Inſtitution and Appointment which makes the Holy Sacrament in any reſpect to become the Body and Blood of Chriſt, it muſt be Conſecrated and made his Body to all Believers by his Divine Word only (*a*).

And therefore our Church appoints, that at the pronouncing the Words [*took Bread*] the Prieſt ſhould take the *Paten* (or Plate in which the Bread is kept) into his Hands, to imitate our Saviour's Practice. At the Words [*brake it*] he alſo breaks the Bread. And in this we preſerve the firſt Inſtitution and the Practice of the Primitive Church, where the Bread was firſt broken before it was diſtributed to the Communicants (*b*). Which Practice the Romiſh Church has laid aſide as to the Sacrament; and only keeps up a faint Reſemb'ance of it in what they call the Sacrifice of the Maſs, as diſtinct from the Euchariſt. At the Words [*this is my Body*] the Prieſt lays his Hands on as much of the Bread as he deſigns to Conſecrate, by which he ſeparates it from the reſt, which may be uſed as formerly; but what is thus Conſecrated ought not to be converted to common Uſe, nor taken out of the Church (*c*).

(*a*) *See* Comber *on theſe Words*, [this is my Body.]

(*b*) Irenæus, *l.* 5. *c.* 4. Aug Serm. 140. de Tempore, apud *Dr.* Nichols, *of the Prayer of Conſecration.*

(*c*) *See the Rubrick after the Communion Service.*

After

After the ſame manner the Wine is conſecrated by taking the Cup into the Prieſt's Hands (as the Rubrick directs) and laying his Hand upon as many of the Veſſels which contain the Wine as he thinks will ſuffice for the time, and ſaying over it our Saviour's Words. All which ſhew, that as the Church of *England* does not continue any thing in her Liturgy which the *Papiſts* have ſuperinduc'd upon the Church of Chriſt out of Superſtition, ſo neither will ſhe throw away any ancient Uſage when it may be reſtor'd without Sin and Danger. And indeed this Rubrick, which directs the taking of the Bread and Wine into the Prieſt's Hand, was reſtor'd (for ought I find) by the Importunity of the *Presbyterian* Commiſſioners at the *Savoy* Conference; for though it was always the Church's Practice before to conſecrate the holy Euchariſt after the ſame manner, yet there was no ſtated Rubrick at that time, directing the Prieſt to *take the Bread into his Hand, and to break it.* Their Words are, "We conceive, that the manner of CONSECRATING THE ELEMENTS is not here EXPLICITE "and DISTINCT ENOUGH, and the Miniſter's BREAKING THE BREAD is not ſo much as mention'd (*a*).

Now from hence I think I may fairly infer, that in the Opinion of the *Presbyterians*, (at that time at leaſt) *the pronouncing of our Saviour's Words*, and the *breaking of the Bread*, was eſſential to Conſecration: Or elſe, why did thoſe Gentlemen object againſt the Prayer of Conſecration as defective. And there being then no other Objection againſt our Form of Conſecration, I think it is plain, that nothing elſe was (in their Opinion) amiſs in it, and ſince that was inſerted at their Deſire, I hope my Countrymen will like our Form the better for it.

After the Prayer of Conſecration, the Rubrick directs that the Miniſter (who officiates) ſhall receive *in both Kinds* himſelf.

This is agreable to the Practice of the primitive Church(*b*), and very proper that they who adminiſter the holy Sacrament to others, ſhould partake of it themſelves firſt. And the *Presbyterian* Commiſſioners at the *Savoy*, in the Liturgy which they propos'd, appoint that the Miniſter ſhould receive firſt, and then give it to others.

The Rubrick likewiſe requires that it ſhould be given to the *Biſhops, Prieſts, and Deacons* (*if there be any preſent.*) This was appointed (as the firſt Rubricks have it) that the other Miniſters may help the chief Miniſter; but I humbly con-

(*a*) *Exceptions againſt the Book of* Common-Prayer *in the Proceedings of the Commiſſioners*, &c. p. 18.

(*b*) *Apoſt. Conſtit.* l. 8. c. 13. Apud Nichols *Note* u.

ceive

ceive there is a further Reaſon for it, *viz.* to keep up the Diſtinction which was ſo ancient in the Church between Clerical and Lay Communion: Becauſe the Clergy always received at the Altar, the People without the Rails (*a*).

The Church alſo injoins that the Holy Sacrament ſhall be given in both Kinds to the People, which is ſo expreſly commanded by our bleſſed Lord, and ſo warranted by Catholick Practice, that it is ſtrange that any Church ſhould neglect it: But I ſhall not enter into the Arguments againſt the *Romiſh* Practice, ſince I don't addreſs this Letter to them: And I know you are of our Opinion. [As to the Peoples receiving in the Poſture of Kneeling, I have already ſaid enough, *p.* 121.]

There is only one Thing more in our Way of adminiſtring the Sacrament, boggled at, *viz.* That the Miniſter delivers the Bread and Wine to every Perſon ſingly, and does not let the Congregation rather take out of the Paten or Diſh, the conſecrated Bread, and likewiſe give the Wine about one to another (*b*). This I know is your Cuſtom in *Scotland:* But (beſides the Indecencies which the Ignorance of ſome may expoſe this ſacred Ordinance to, if that Practice were allow'd, as ſome taking a greater Quantity of the ſacred Bread than is proper, and eating and drinking with an Irreverence very unbecoming that Place and Occaſion:) I deſire to know, ſince the Sacrament of the Lord's Supper is a Seal of the Covenant of Grace to every Believer, as well as Baptiſm, why it ſhould not be particularly apply'd by God's Miniſter to every Perſon, as well as Baptiſm is (*c*).

It is ſaid, that our Saviour did not give the Sacrament to every one of the Diſciples, but to them all in general: But I think, this is only ſaid, but not proved: For there is no expreſs Text that neceſſarily infers any ſuch Thing. For that in St. *Luke* 22. 17. *Take this and divide it among yourſelves*, is not to be referr'd to the Sacrament, but the Paſſover; for in the 19th Verſe follows the Inſtitution of the Euchariſt. So that our Saviour's Practice in this being uncertain, it is no Argument againſt ours.

When therefore the Prieſt has received the Sacrament in both Kinds himſelf, and given it to the other Miniſters preſent; and comes to deliver you the conſecrated Bread, let your Prayers and Meditations be all directed to Chriſt; and when he ſays, *The Body of our Lord Jeſus Chriſt which was given for thee, preſerve thy Body and Soul unto everlaſting Life*; let your Hearts (if not your Tongues) ſay an humble and devout AMEN, (for

(*a*) *Council of* Laodicea, Can. 19.
(*b*) *See the Exceptions of the Presb. Commiſſioners at the* Savoy.
(*c*) Hooker. *Eccl. Polity.* l. 5. Sect. 68.

ſo

ſo the ancient Church did (*a*), and ſo do moſt of ours, though not poſitively enjoin'd by the Rubrick.) And then with all Reverence and Thankfulneſs, *take* from his Hands the holy Bread which he offers you, *and eat* it, *feeding on Chriſt in your Hearts by Faith with Thankſgiving.* And ſo likewiſe when he brings you the *Cup.*

It is not my Intention to diſcourſe of the particular Acts of Devotion and Praiſe, which worthy Communicants ought to exerciſe at that Time, for thoſe I refer you to the *Whole Duty of Man*, or ſuch other Books as you think proper. I ſhall not therefore inſiſt longer upon the Act of Receiving, I pray God all who come to the Holy Altar for that purpoſe, may be ſo fitted and prepared for it, as that they may truly eat and drink the Body and Blood of Chriſt, to the Food and Nouriſhment of their Souls.

The Rubrick directs, that [*if the conſecrated Bread and Wine be ſpent before all have Communicated, the Prieſt is to Conſecrate more according to the Form before preſcrib'd : Beginning at* [OUR SAVIOUR CHRIST *in the ſame Night*, &c.] *for bleſſing the Bread : And at* [*likewiſe after Supper*] for bleſſing the Cup. And indeed, this is abſolutely neceſſary : For ſince *a lawful Prieſt's conſecrating the Elements by our Saviour's Words*, is of the very Eſſence of the Sacrament, any Bread or Wine not ſo Conſecrated, are ſtill common Bread and Wine, and as ſuch never can be the Body and Blood of Chriſt to thoſe who receive them.

The next Rubrick appoints, that [*when all have communicated, the Miniſter ſhall return to the Lord's-Table, and reverently place upon it what remains of the conſecrated Elements, covering the ſame with a fair Linnen-Cloth.*] This was an ancient Cuſtom (*b*) and is ſtill very decent, as ſhewing a particular Regard to that Bread and Wine, which has ſo lately repreſented our Saviour's Paſſion ; and therefore is never afterwards to be apply'd to ordinary Uſes.

Thus I think I have explained this Part of our Communion-Service, in as ſhort and plain a Method as I could. I come next to the

Sect. XXII. *Service after the Communion.* And here we begin with THE LORD's-PRAYER. And certainly it can never be more proper than after the Holy Communion. For having now fed our Souls with Chriſt's Body and Blood, it is very

(*a*) Ambr. de Sacram. *l.* 4. *c.* 3. Cyr. Catech. Myſt. 5. Aug. Reſp. ad. Oroſ. qu. 49. apud *Comber Comp. to the Altar* Part 3. Sect. 18. Sect. 1.

(*b*) *See Dr.* Nichols's *Note upon this Rubrick.*

juſt

juſt that we ſhould open our Mouths in his Praiſe; and what Words ſo fit for that as his own. This was the early Practice of the Church. St. *Jerom* tells us, "That Chriſt taught his "Apoſtles, that every Day in the Sacrifice of his Body, the "Faithful ſhould be bold to ſay, *Our Father*, (*a*) &c.

In this holy Prayer the whole Congregation is to join; ſurely every devout worthy Communicant will, with Heart and Voice, in praiſing and worſhiping God and our Saviour, for the great Bleſſing they have ſo lately taſted.

Sect. XXIII. After which follows two excellent PRAYERS, which contain both a Supplication, an Oblation, and a Thankſgiving. I have ſeriouſly conſider'd them more than once, and finding nothing liable to any Cavil in either of them, I don't conceive there is any Neceſſity of juſtifying them. I did indeed once intend to have paraphras'd them, and ſeveral others in our Liturgy, after the Example of Dr. *Comber*, and Dr. *Nichols*; but (with all due Reſpect to thoſe two Great Men, whoſe Books I very much eſteem, and am very much oblig'd to, thro' this whole Performance) I muſt confeſs I think the Prayers of our Liturgy (juſt as they are) do to me, carry a Spirit of Devotion and Strength of Expreſſion, which no Paraphraſe that I ever ſaw can be thought to come up to: I therefore chuſe to leave them to your Conſideration in their native Simplicity, wherein you will find to a Mind religiouſly diſpos'd, ſuch an elevated Strain of Piety, as can't fail of raiſing your Minds to the higheſt Pitch of devout Thankfulneſs; and whoever with an honeſt Heart gives up himſelf to God Almighty in either of theſe Forms which the Miniſter ſhall pitch upon, and ſeriouſly endeavours to make good in his Life and Converſation, the Obligation he lays himſelf under at this holy Seaſon, will find his Soul fir'd with Love to God and his Saviour, and will allow the Edification of this Part of our Liturgy, and bleſs God that he has an Opportunity of joining in a Service where he can truly ſay he has *pray'd with the Spirit, and pray'd with the Underſtanding alſo.*

Sect. XXIV. Then follows that moſt ancient Hymn (*b*), call'd *The Angelical Hymn*, becauſe it begins with the Song of the Angels at our Saviour's Birth: *Glory be to God on high*, &c. and well known in the Church of God, by the Title of *Gloria in ex-*

(*a*) Hier. in Pelag. *l.* 3. *See* Aug. Ep. 59. Greg. *l.* 7. *Ep.* 63. Ambr. de Sacr. *l.* 5. *c.* 4. apud *Combr. Comp. to the Altar.* Part 4. Sect. 19. Sect 2.

(*b*) Clement. Conſtitut. *l.* 7. *c.* 48. Concil. Tolet. 4. *Can.* 12. *See* Comber's *Comp.* Sect. 22. Sect. 1.

celſis.

celsis. Here both Priest and People (after the Example of our blessed Saviour and his Apostles) join their Hearts and Voices in singing or saying an Hymn: In which we bless God above all for his many and great Mercies, that by his Son Jesus Christ, has sent *Peace on Earth* by reconciling us to God, and shewing his wonderful *Good-will towards Men*, by purchasing our Redemption by the Body and Blood of Christ, of which we have but now been Partakers.

We therefore with Hearts inflam'd with Love and Gratitude, *praise* him *and bless him*, we *worship* him, we *glorify* him, *we give Thanks to* him *for* his *great Glory*. And all this address to our great *Lord and heavenly King God the Father Almighty*. Then we address ourselves particularly to God the Son, we acknowledge him to be the *Lord*, *the only Begotten Son*, the Messiah or anointed Saviour Jesus Christ, the *Lamb of God*, the *Son of the Father*; from the Consideration of all which, but especially his *taking away the Sins of the World*, we beg of him to *have Mercy upon us*; and because we are now more encourag'd to address our Prayers to him, since we have been admitted to the great Honour of Feeding at his Table, we repeat the same Petition, *Thou that takest away the Sins of the World, have Mercy upon us*. And since we cannot represent him to ourselves under a more endearing Character than that of having taken away Sin, we pray, That he *who takes away the Sins of the World*, would *receive our Prayer*: And because to crown the Work of our Redemption he ascended up into Heaven, and there liveth to make Intercession for us, we pray, *Thou that sittest at the right Hand of God, have Mercy upon us.*

Nor is there any vain Repetition here, but according to the Example of our Saviour in his Agony, the blind Man in the Gospel, and the whole Catholick Church in all Ages, we cry to Christ for Mercy, and with a becoming Earnestness and repeated Devotion, we again beg for Mercy and Pardon, which we can never do too often. And why we should not think that our repeated Prayer for Mercy will prevail with Christ (provided it be devout) now, as well as in the Days of his Flesh, I don't know.

The latter Part of this Hymn is an Acknowledgment of the Blessed Trinity, as well as owning the Divinity of our Saviour. *For thou only art holy*, &c.

Indeed this whole angelical Hymn, is both an admirable Thanksgiving, and a most excellent Prayer; and there is not one Word in it, but what is taken out of the Holy Scripture (*a*); and whoever reads the Prayers and Hymns compos'd

(*a*) S. *Luke* 2. 16. *Rev.* 12. 12. *Rev.* 5. 15. S. *John* 1. 14, 29, 36. *Col.* 3. 1. *Rev.* 15. 4. 1 *Tim.* 6. 15.

by

by the *Savoy* Commiſſioners to be uſed inſtead of our excellent Liturgy, will find more Repetitions in Subſtance, though perhaps the very Words not repeated. For Inſtance. *Give us Repentance unto Life.* —— *Give us that broken contrite Heart.* —— *Create in us a clean Heart, and renew a right Spirit within us. Take out of us the old and ſtrong Heart, and give us a new and tender Heart* (*a*), &c. And in your *Extempore* Prayers, you often Pray to God to *have Mercy upon you*, and perhaps in the next Sentence, to *be merciful unto you*, or *to ſhew you Mercy:* At another time, you beg of him to *forgive your Sins*, and immediately after *to pardon your Offences*, or *blot out your Tranſgreſſions.* And why we may not twice beg of God to have Mercy upon us, as well as to ſay once, *Lord have Mercy*, and anon to pray, *Lord be merciful unto us*, is a nicety that I don't well underſtand.

When therefore the Miniſter begins the Hymn of the Holy Angels; *Glory be to God on high*, &c. Let the whole Congregation join Heart and Voice, and repeat this excellent Thankigiving, which was of very early Uſe in the Primitive Church (*b*) before there was ſuch a Thing in the World as Popery.

After this is done, the Prieſt prays in one or more of the Forms which are to be found after the Bleſſing. Theſe Collects are compos'd with ſuch a true Spirit of Devotion, that I am ſure no Chriſtian can diſlike them; I ſhall not therefore inſiſt upon them; but only to exhort you earneſtly to join with the Miniſter in them, when ever upon any Occaſion he uſes them; and indeed, if you uſe them in your Families and private Devotions too, you will find them very Edifying.

Then the Biſhop (if he be preſent) diſmiſſes the Congregation with the Bleſſing; becauſe *the leſs is bleſſed of the greater*, Heb. 7. 7. If the Biſhop is not there, the Prieſt ſays,

Sect. XXV. *The Peace of God*, &c. I hope I ſhall not need to vindicate this Part of our Service, ſince it is to be found in the Holy Scripture, with only ſuch Alteration in the latter Part of it as makes it (from a good Jewiſh Benediction commanded by God himſelf) a very Orthodox Chriſtian Bleſſing expreſſing our Faith in the Holy Trinity. The firſt Part of it is taken out *Phil.* 4. 7. and 2 S. *Pet.* 3. 18. And the latter Part is only a Chriſtian Paraphraſe upon *Numb.* 6. 24, 25, 26. by turning the *LORD thrice repeated* there into the *Father*,

(*a*) *See the Confeſſion of Sin in the Petition for Peace*, p. 20.
(*b*) Clem. Conſt. *l.* 7. *c.* 48. Vide Comber *Comp. to the Altar*, Part 3. Sect. 22.

Son and Holy Ghoſt in ours; which I hope you will not diſlike.

After therefore the Prieſt, or Biſhop, has pronounced the Bleſſing, which the whole Congregation is to hear with Humility and Reverence, you may recommend yourſelves to God privately, in ſuch a Form as ſhall beſt ſute your Circumſtances; or, in one of the Collects of the Liturgy: Such as theſe noted at the Bottom (*a*); to which you ought always to add the Lord's Prayer. After which you may riſe from your Knees, and depart in Peace, and *the God of Peace be with you.*

AND THUS I have gone through the whole ordinary Lord's Day Service, and the Celebration of the Bleſſed Sacrament, according to the Uſe of the Church of *England.*

I did at firſt deſign to have taken in the whole Liturgy; but finding that what I have already done, has ſwell'd to a greater Bulk than I deſign'd, and being oblig'd to add an *APPENDIX* to it, I chuſe to defer what I intended upon the Occaſional Office, to another Opportunity; which I will take (by the Bleſſing of God) if I find that what I have now offer'd ſhall be of any Service to my Country.

May I take the Liberty now to addreſs my ſelf *in the Spirit of Meekneſs*, to thoſe of the Presbyterian Perſwaſion, that they will but conſider ſeriouſly, and without Prejudice, The COMMON PRAYER BOOK as an ordinary Book of Devotion, abſtracted from its being a ſtated Form of publick Worſhip; and read the preceding Sheets (or the better Expoſitions of Dr. *Comber*, and Dr. *Nichols*) in Vindication of any Paſſages they except againſt, and they will find, That any private Chriſtian may, *with great Edification*, make uſe of the Prayers contain'd in it, in his Cloſet or Family; and if ſo, I cannot ſee why its being commanded by Authority ſhould make it unlawful. Tho' if you ſhould think, That the impoſing it upon you, is a reſtraining your Chriſtian Liberty; you are ſafe as to this, ſince it is not impoſed on you, but recommended *as a more excellent Way.*

Conſider, I beſeech you, the Practice of the Jewiſh and Chriſtian Churches in all Ages; and you will find, that even before and ſince, immediate Inſpiration ceas'd, they ſerved God in Publick by STATED LITURGIES (*b*). Look to the Reform'd Proteſtants through all *Europe*, and you will ſee that they always did, and do to this Day worſhip God by PRESCRIBED FORMS.

(*a*) *Fourth Sunday after* Epiphany; *Second Sunday in* Lent; *1ſt, 2d, 3d, 4th, 6th, 7th, 9th, or the 17th Sundays after* Trinity.

(*b*) *See*, p. 9, 10, 11.

Thus

Thus *Luther* made a Liturgy for the Church of *Wittenburgh*: And all the Lutheran Churches have a ſtated Preſcrib'd Form, which they conſtantly uſe (*a*).

That *Calvin* approv'd of Liturgies, is plain from his Letter to the (then) Protector of *England*, where he ſays, That *the Form of Prayer and Eccleſiaſtical Rites ſhould be certain, from which it may not be lawful for any Miniſter to vary in the Exerciſe of his Function*. And the Reaſons he gives for it are very good; *viz.* 1. *The Weakneſs and Ignorance of ſome.* 2. *For the Sake of Uniformity.* 3. *To avoid Novelty* (*b*). And he himſelf made a Liturgy, which is uſed to this Day, both in *Geneva*, and (where they dare do it) in *France*: And even in *Holland* they have a Set Form of Prayer. And our Country-man Mr. *Knox*'s Liturgy is yet Extant, and not deny'd by the Author of the Dialogues, in his Letter from the Country-man to the Curate.

If then all thoſe foreign Divines, whoſe Authorities you ſeem to depend much upon, and eſpecially Mr. *Knox*, whoſe Principles, as diſtinct from yours, you glory in, and boaſt of: If, I ſay, all theſe have declar'd againſt you in this Point, in fine, if there is not a Chriſtian Church real or pretended in the whole World (except yourſelves) that wants a Liturgy, I beſeech you, leave this affected Singularity, embrace our Liturgy, or in God's Name make a better; and when you do, we ſhall not ſeek to recommend ours.

But as to you, my Brethren, of the Epiſcopal Communion, who always declar'd your ſelves for Forms, and taught your People the Lawfulneſs and Expediency of them, who lamented the Looſeneſs of *Extempore* Effuſions, and often wiſh'd you had a Liturgy, I ſhould be ſorry that it ſhould prove a difficult Task to reconcile you to the Uſe of *The Common Prayer Book*. You muſt find upon reading it, that for Subſtance it is agreable to that Form of Sound Words which you have believ'd and taught: And ſince you have always, even in the worſt of Times, and when you were in a State of Perſecution, profeſs'd to adhere to the Doctrine and Practice of the Primitive Church, (as indeed you have in many Things) let it now appear, that it was not your Fault that you wanted Uniformity in Worſhip. If there be any of your People who entertain Scruples at the Liturgy, it is becauſe they are not acquainted with it. Uſe them to it for ſome ſmall Time, and by the Bleſſing of God they will like it, if you be hearty and ſincere in recommending and explaining it to them.

(*a*) Comber's *Hiſtory of Liturgies*, 8vo. *Part* 2. *pag.* 306.

(*b*) Vide Calvin *Ep.* 87. ad Protect. Angl.

I hope you will not take amiſs the Freedom I here uſe toward you: For I don't take upon me to preſcribe to thoſe who have both more Learning and Experience, than I can pretend to; but as I undertook this Task for the Benefit of my Country-men, ſo I hope you will give me Leave earneſtly to beſeech you, That will not neglect this happy Opportunity, now put into your Hands by the good Providence of God, and the Indulgence of our moſt Religious King, to unite the ſmall Remains of the Epiſcopal Church of *Scotland* in Worſhip, as well as Doctrine and Government, to the beſt and pureſt Church this Day in the Chriſtian World. If ever it ſhould pleaſe God to open the Eyes of thoſe who differ from the Truth and you, that they ſhould deſire Epiſcopal Ordination, and the Re-eſtabliſhment of that Divine and Apoſtolical Government, you will find even Epiſcopacy lame and imperfect without a Liturgy, as you know it has hitherto been. And what a prepoſterous Thing it would be, to ſee in one Kingdom two Churches (agreeing exactly in Doctrine and Government) differing ſo widely in Divine Worſhip. I hope you will pardon me, if I ſay, You can't anſwer it to God Almighty, if you don't uſe all your Endeavours to ſettle that Worſhip among your People, which has been found in *England* to be the beſt Fence againſt Popery, and all other Hereſies; and they laying aſide of which in the Great Rebellion, was one Great Occaſion of all the Schiſm and Diviſions which have ſo infeſted us ever ſince.

I will here make Uſe of no politick Reaſons to perſwade you to embrace the Liturgy, (tho' thoſe might be brought to recommend it) I ſhall only preſs it upon you from this one Conſideration, that you, as well as the Church of *England*, may *pray with the Spirit, and pray with the Underſtanding, alſo.*

I am,

Your moſt affectionate Country-man,

And moſt faithful Servant.

APPENDIX.

WHEN moſt of the Sheets of the LETTER were tranſcrib'd for the Preſs, I had two Pamphlets ſent me, call'd, DIALOGUES between A CURATE and A COUNTRY-MAN. I have read them over with ſome Care, and intended to have new-modell'd the Whole for their Sakes; but finding Nothing in them that has been objected to the Liturgy before I was born, and anſwer'd, more than once, by *Engliſh* Divines, and many of thoſe Objections taken Notice of in the *Letter* before I ſaw the *Dialogues*; I therefore choſe to print it as it is, and add this *Appendix* in anſwer to ſuch Exceptions as are there made, to which I have not apply'd my ſelf particularly in the *Letter*.

I am not concern'd in his firſt Inſinuation of bringing in the Pretender; that is foreign to my Buſineſs at preſent: But if I am not miſinformed, the *Presbyterians* in *Scotland* drink K. *J*'s the VIIIth's Health, and have made as publick Declarations againſt the Oath of Abjuration, as their Neighbours. And if our Authour has taken it, which I don't know, many of his Brethren have not.

The firſt Objection brought againſt the Liturgy, is *Page* 4. of the firſt Dialogue, *viz.* the Charge of Popery; and that is made out from King *Edward*'s the VIth, the Pope, and King *James* the VIth.

I have in the *Letter* vindicated every Paſſage in our Lord's Day Service, and the Office for the Communion, which I have heard charg'd with Popery; but I ſhall now ſay ſomething of it in General, which I hope may pave the Way for anſwering the Inſtances brought to prove the Charge.

I will not ſuppoſe, that our Author induſtriouſly runs into this Objection, as into the Cant of a Party to keep up the Difference: I hope, he is a Man of Integrity as well as Senſe: If therefore I can juſtify the Liturgy as to this Point, I ſhall think to hear no more of it from him.

I ſhall therefore enquire what Popery is, and then ſee whether there be any Thing of it in our Prayers.

I hope neither the Author of the Dialogues, nor any Man of Senſe of his Perſuaſion, will call any Thing Popery, becauſe it is uſed in the Romiſh Church: For that were to call the Chriſtian Religion Popery; but (as I take it) *Popery is ſomething ſuperinduc'd upon the Chriſtian Religion, by the Authority of the Church of* Rome, *contrary to the Holy Scriptures, and the Practice of the Catholick Church in the firſt and beſt Ages.*

If any Body thinks, that this is too looſe a Notion of Popery, I am ſorry for it: But let them conſider it well, and then tell me, Whether they think in good Earneſt, that any Thing can be juſtly charg'd as an unlawful Term of Communion with any Church, but what is *contrary to the Word of God, and primitive Antiquity.* For my own Part, I ſincerely declare, were I in any Country where the *Doctrine, Worſhip,* and *Government,* were *Apoſtolical* and *Primitive,* (and that I look upon to be Divine) and where I could find nothing *impoſed as a Term of Communion,* which were *plainly contrary* to the *Precepts* of *Chriſt and his Apoſtles,* and the *Practice of the firſt and beſt Ages of Chriſtianity,* I ſhould think it as great a Sin to make a *Schiſm* in that *Church,* by either *ſeparating* my ſelf, or *encouraging others to ſeparate* from it, as to break any other Precept of the Goſpel. Nay, I will go a Step farther, and yet very ſafely: Were I Member of any Church, which in *Eſſentials* of *Faith, Worſhip, and Government* held the *Apoſtolical* and *Primitive Rules,* but *by Vertue of her own Authority,* had *impoſed Ceremonies* which the Holy Scripture has not appointed, nor were ever known in the Primitive Church, but were of Yeſterday; though I do freely own, that I am as little fond of Novelty in Religon as any Chriſtian in the King's Dominions, and had I a Vote in impoſing Ceremonies, I would withſtand ſuch to my utmoſt Power; yet, *when they were once enacted by the Governours of the Church* (provided always, that they were not *contrary to the Word of God, and plain Apoſtolical and Primitive Precept*) I would ſubmit to them quietly, and practice them religiouſly, rather than give the leaſt Diſturbance to the Peace of that Church, whoſe *Determination* (*in all indifferent Matters*) every good Chriſtian ought, for Conſcience Sake, to obey.

I will not now go through all the Superinductions which the Church of *Rome* has made upon Chriſtianity; the preſent Conſideration is Worſhip: I will then, from my former Definition of Popery, ſhew you wherein it conſiſts with Relation to Worſhip. And it is in theſe Particulars:

1. In their forbidden antiſcriptural Addreſſes of their Prayers and Praiſes to wrong Objects; and their vain and impious Adorations of Saints and Angels, the Croſs and Images. This, I ſay, is not only without Warrant from the Scripture, and

and the firſt and beſt Ages of the Church, but expreſly againſt both, (as I could prove, were I diſputing againſt Papiſt) and brought in by the Authority of the Church of *Rome* alone, as a ſtated Part of their Worſhip.

2. In having their Worſhip in an unknown Tongue, which renders it uſeleſs to the Unlearned, contrary to the expreſs Words of Scripture, and the Example of the whole Catholick Church for many Ages.

3. In depraving and corrupting the moſt ſolemn Parts of the Chriſtian Worſhip [the holy Sacraments] by Prayers contrary to ſound Doctrine, (*a*) by Tranſubſtantiation, by denying the Cup, and offering Sacrifice for the Living and the Dead, and ſuch like Practices, contrary to the Word of God and primitive Antiquity.

4. Impoſing Apocryphal Writings upon Chriſtians, and requiring Aſſent to them as to the Word of God. For though I will allow the Chriſtian Church a conſiderable Authority in aſcertaining and proving the holy Scriptures (join'd with other Proofs) yet no particular Church has Authority to make Canonical Scripture, nor to receive any Writing (how good ſoever) into the ſacred Canon, contrary to the plain and known Principles and Practice of the firſt and beſt Ages of Chriſtianity. To this I add, their forcing their own Interpretation of Scripture upon us.

5. Impoſing a burdenſom Number of Ceremonies by her own Authority, and placing a Vertue and Efficacy in the Uſe of 'em equivalent to the Vertue of Sacraments, contrary to Scripture and Primitive Antiquity.

Theſe I conceive, are all that we can charge of *Innovation* upon the Papiſts, with reſpect to Publick Worſhip.

And now I challenge all the World to ſhew one Footſtep of any of theſe in the *Engliſh* Liturgy.

Our Prayers and Praiſes are directed to God alone. Our Worſhip is in the Common Language of the Country, underſtood by all. Our Sacraments adminiſter'd in the Words of Scripture, and the earlieſt Antiquity, without any new Whims of our own Invention. Our Scripture the pure Word of God, as it has been own'd by the whole Catholick Church; and when we read other Books, we read them as *Apocrypha*, and don't ſo much as alledge that they are Canonical: And as to the Interpretation of Scripture, our Church forces no Man to believe any Senſe of hers of any one Text in the Bible, contrary to the Senſe of the firſt Ages of Chriſtianity. And laſtly, the Ceremonies of our Church are ſo few and decent, that none need to find fault with them, and we declare that we are

(*a*) *See the Prayer when the Salt is put into the Child's Mouth. Office of Baptiſm.*

ſo far from placing any Vertue or Efficacy in them, that on the contrary they are ſo indifferent, that they may be chang'd as the Governors of the Church ſhall ſee Cauſe (*a*).

If any one can ſhew any Popery in the Liturgy, let him give the Inſtance, but till then, general Side Wipes and uncharitable *Inuendum*'s are not fair.

Having premis'd thus much; I come to his Proofs. The firſt is that of King *Edward* VI. in his Letter to the *Devonſhire* Rebels, where he ſays, That the Liturgy is the Maſs in *Engliſh*, *only ſome things taken out which would have been a Shame to have heard in* Engliſh.

If the King was adviſed to ſooth Rebels by good Words, (as that Hiſtory and the very Letter itſelf ſhew) I don't ſee that can be any Argument againſt the Liturgy, ſince the very Words quoted by our Author overthow his Argument; for thoſe *few things* (which the King ſays were *taken out*) were the Subſtance of the Popiſh Corruption that ever was in it. If you or I ſhould tell a Papiſt, that our Creed is the ſame with the *Trent* Creed, *only a few things omitted in ours which the Romiſh Church had foiſted into that*; would it therefore follow that the Apoſtles Creed (which is ours) were Popery. If there was really at that Time, *viz.* in the firſt Book of King *Edward* VI. any thing in the Liturgy which ſeemed to favour the Popiſh Errors, particularly with relation to Tranſubſtantiation; (tho' the Words do not infer any ſuch Doctrine, but only the real Preſence which I have ſhew'd to be a Proteſtant Doctrine (*b*)) yet they being long ſince laid aſide, as alſo that Part of the Prayer for the whole State of Chriſt's Church Militant, *which recommends thoſe who now reſt in the Sleep of Peace to God's Mercy of Everlaſting Peace*; I ſay, theſe being long ſince laid aſide, I have no Occaſion to juſtify them, nor indeed can they with any Reaſon be brought (how innocent or ancient ſoever they may be ſaid to be) as Arguments againſt our Liturgy as now it ſtands.

But after this was ſtruck out and the Liturgy mended (as our Author, out of Ridicule terms it) *viz.* in Queen *Elizabeth*'s Time, yet it was (in his Opinion) ſo near the Maſs Book, that even the Pope himſelf was content to eſtabliſh it upon Condition that ſhe would join herſelf to the See of *Rome*.

In anſwer to this. I ſuppoſe that the *Pope's Supremacy* is the Hinge of the Popiſh Structure upon the Chriſtian Religion; and that once ſubmitted to, he may mould any Church as he pleaſes, (and as he has done heretofore:) So that what-

(*a*) *See the Prayer Book* [*of Ceremonies*] *before the Calendar.*
(*b*) *P.* 23 *of the Letter.*

ever

ever Conceſſions he might out of Policy make to reduce a potent Prince, and great Kingdom, under his Obedience, I think thoſe will never amount to a Proof of our Liturgy's being *like his own at Home.* If a *Presbyterian* Teacher (ſpeaking of the Devil's Wiles) ſhould tell his Congregation, that the Devil is not to be truſted, for he would not ſtick to give them leave to go to publick Prayers twice a Day, and to the Communion once a Year, provided they would agree that he ſhould have the Management of them for all the reſt of the Time: Would any one conclude from that Speech, that the Teacher was of Opinion that the Devil lov'd Prayers and Communion? I need not make the Application.

If King *James* call'd (nay thought) the *Engliſh* Liturgy *an ill mumbled Maſs*, while he was under the Prejudices and Miſrepreſentation of *Presbyterian* Education, and was then himſelf but young, he underſtood both *Popery* and the *Engliſh* Service better afterwards, than to continue that Opinion: And indeed, his own managing the *Hampton-Court* Conference (almoſt without any Aſſiſtance) is Demonſtration, that he both underſtood and lov'd our Liturgy, as I hope all honeſt *Presbyterians* will when they know it as well as his Majeſty did.

Our Author's Wit, *p.* 5. of the *Tinker's* mending, I think is but lamely made out, by the leaving out that one Petition in Q. *Elizabeth's* Liturgy, *From the Tyranny of the Biſhop of* Rome, *&c.* Suppoſe now (which I believe indeed was the Reaſon) that the Queen and the Biſhops had then a Mind to reconcile the *Engliſh* Papiſts to the Liturgy, and for effecting it, did (with a good Chriſtian Intention) put out that Petition which was enough to frighten Men of their Principles at the very Threſhold; will that argue, that therefore the Litany is more Popiſh than it was in King *Edward's* Time? I never heard that ſtriking out was Popery, but always believed that the Popery of Worſhip conſiſted in putting in Things into it which ought not to be there.

Unleſs therefore that our Author can ſhew ſome Thing put into the Liturgy of our Church, which is truly Popery, *i. e.* ſomething ſuperadded to our Worſhip by the Authority of the Romiſh Church, which is *contrary to God's Word and the Principles of the Primitive Church*; neither he nor any one elſe can ever infer his Concluſion, *viz.* That the *Engliſh* Liturgy either is or favours Popery. And when that is fairly done (as certainly it may be, if it be true) I, for my Part, (and I think I may venture to ſtipulate for the whole Clergy of *England*) will recant that Error.

His Objection *p.* 6. of omitting ſome Chapters of the Old Teſtament, and the Revelation, is anſwer'd in the Letter, *Sect.* 10. *p.* 33. I ſhall only add, that the Objection does not

found

found very well from a *Presbyterian*. With what Face can any Man of that Perſwaſion (eſpecially if he is a Teacher) blame the Church of *England* for omitting a few Chapters in their publick Aſſemblies, when THEY lay aſide the Bible by the Lump? Is it worſe in US to chuſe a more edifying Chapter than another, than it is in THEM to make no Choice at all? We don't forbid our People to read thoſe at Home which are omitted in the Calendar; ſo that they have as good Reaſon to be acquainted with *Leviticus*, &c. as the *Presbyterians*, becauſe they may read them at Home as well as they; and they muſt be better acquainted with the reſt of the Scripture, becauſe they hear it read in Church as well as at Home, which the others do not.

Of the *Apocrypha*, ſee *p.* 34. of the Letter. The Story of *Tobit 6.* of the Angel and *Tobias* eating the Fiſh, is not ſo ridiculous as our Author would make it. There is nothing in the whole Story but what is not only poſſible, but reaſonable enough: For the Text does not ſay, that they eat the whole Fiſh: So that the Witticiſm of the *Angel's and Young Men's Stomachs*, is quite ſpoil'd. Or if they did, allowing the Hiſtory to be true, (which I believe would trouble our Author to diſprove) ſtranger Things have been done by Angels without the Help of a Young Man. Nor is there any thing either contrary to ſound Doctrine, or vain and fooliſh in the Method of conjuring the Devil (as he phraſes it.) If God ſhall be pleas'd to uſe ſuch a Method to perform any Miracle as to make it ſeem the Effect of a natural Cauſe, to conceal (for Reaſons beſt known to himſelf) his own immediate Hand in it, there is no Reaſon why the Liver and Heart of a Fiſh ſhould not ſerve as well as any thing elſe. But whether this Story be true or falſe, the Inſtructions given by the Angel (whether real or pretended) are without exception, and fit for any Chriſtian Aſſembly.

As to the Story of *Bel* and the *Dragon*; there is no conjuring in it, but a natural and ſagacious Way of diſcovering to the King the Cheats and Impoſture of his heathen Prieſts. And if our Author's Romantick Heroes do no more inconſiſtent Pranks than *Daniel* is here ſaid to do by the Spirit of God, (which we all know the true *Daniel* had) all his Romances may paſs for true Hiſtories.

His Exception againſt *Eccleſiaſticus* 12. 5. *Dial.* 1. *p.* 8. will equally lie againſt the 109th *Pſalm*, and the Apoſtle's forbidding to *bid wicked Men, God ſpeed.*

His Obſervation upon *Eccleſiaſticus* 30. 12. is not juſt, nor are the Gentlemen of the Faculty at all affronted by it; for it is no more than this, That he that is a Sinner ſhall bring upon himſelf, or be viſited by God, with Sickneſs, and ſo fall into the

the Hands of the Phyſician, which (with all due Reſpect to thoſe of that Profeſſion) is no very deſirable State.

The Exception, *p.* 11. againſt the Tranſlation of *Pſ.* 105. 28. may be very eaſily reconcil'd, by taking the Word [*they*] in that Verſe either for *Moſes* and *Aaron*, or for *Pharaoh* and the *Egyptians*.

But ſince the Objection lies againſt the Contradiction between the two Tranſlations, the great Queſtion is, Which of the two is agreable to the Original? Mr. *Johnſon* (*in his Holy David, and his Old Engliſh Tranſlators clear'd*, or (under another Title) *The Pſalter, or Pſalms of holy David, according to the Tranſlation us'd in the Common-Prayer-Book*; *printed for R. Knaplock, London*, 1707.) ſays, *p. 66. of the Notes, at the End*, That theſe Words ought to be tranſlated by way of Interrogation, *Did they not rebel againſt his Word?* And this he ſupports by the Coherence: For *v.* 27. the Pſalmiſt ſays, *They* (i. e. *Moſes* and *Aaron*) *ſhew'd his Signs* [or Tokens] *among THEM* [i. e. the *Egyptians*] *and Wonders in the Land of Ham.* And then, *v.* 28. *He ſent Darkneſs, and it was dark*; and *rebelled they not againſt his Word?* That the Word THEY ought to refer to the *Egyptians*, ſeems very reaſonable; "Be-"cauſe (ſays he) it was not the Deſign of the Pſalmiſt to "ſhew that *Moſes* and *Aaron* did not rebel, but that the "*Egyptians* did: And therefore God *turn'd their Waters into* "*Blood*, &c. Where the Word [THEIR] ſeems to refer to the ſame People to which the Word [THEY] in the former Verſe. And if this Conjecture be true, (which indeed is very reaſonable) then tranſlating the Interrogation [*Did they not rebel?*] by the Affirmation [*They were not obedient*] is very proper and very frequent; particularly in the Goſpel. What St. *Mark* puts as a Queſtion, *ch.* 11. *v.* 17. and *ch.* 12. *v.* 24. St. *Matthew* relates affirmatively, *ch.* 21. 13. and 22. 29. And upon this Accounnt the Old Tranſlation is juſter than that in the Bible, and therefore can't be any Objection againſt the Verſion in the Liturgy. But ſince every one at firſt Sight will, by common Reaſon, be taught to refer the [THEY] in the Liturgy Tranſlation, to *Pharaoh* and the *Egyptians*; and the [THEY] in the Bible to *Moſes* and *Aaron*; and ſince both are Senſe, and both true, I can't ſee ſuch Inconvenience from this Miſtake, (if it be one) as to make a Noiſe about to diſturb a Church.

Of vain Repetitions which our Author objects to us, *p.* 11. I have ſpoke more than once in the Letter. And ſhall only here add, That *Extempore* Prayers are the moſt liable to vain Repetitions of any ſort of Prayers in the World: And I will appeal to all that frequent them, (and are not Bigots) whether the ſame Petition is not often put up (if not in the very

very ſame Words, yet at leaſt in ſynonomous Terms) in one Prayer. I hope what is Vertue in a Presbyterian, does not immediately turn Vice by being practis'd by us. But he is much miſtaken in aſſerting, that in thoſe Things which he calls vain Repetitions, our Reformers took their Pattern from the *Romiſh Ritual*; for I have already ſhew'd the contrary (*a*). And it will be plain to any unprejudiced Perſon, by conſulting the Liturgies mention'd in the Page here referr'd to, that thoſe very Sentences which the Dialogue cenſures as *vain Repetitions*, are often repeated in more than one *ancient Form*, compos'd before there was ſuch a Thing as Popery (properly ſo call'd) in the Chriſtian World.

Of Buccaneers and Robbers ſee *p.* 96, 97. of the Letter.

I ſhould have thought there had been no great Neceſſity of the Country-man's asking, (as he here does) *Do you think it true, Sir, that every one in Baptiſm becomes a Member of Chriſt, a Child of God?* p. 13. And had I been to anſwer the Queſtion, I ſhould have made no *if's* or *but's* in it; for I ſee no cauſe for mincing the Matter with *the Church does not mean.* Yes, The Church does mean, and teaches that every one who is baptiz'd, is *by one Spirit baptiz'd into one Body, whether Jew or Gentile, Bond or Free,* 1 Cor. 12. 13. And that *as many as have been baptiz'd into Chriſt, have put on Chriſt,* Gal. 3. 27. Now to be BAPTIZ'D INTO ONE BODY, to be *baptiz'd* INTO CHRIST, and to have PUT ON CHRIST, are Terms, I think, as high and ſtrong as being *Members of Chriſt.* And he that boggles at aſſerting this, taxes the Apoſtle with falſe Doctrine: For the Apoſtle argues in many Places of his Epiſtles, That all they who are baptiz'd have *put on Chriſt*, that they are *all one in Chriſt Jeſus*, Gal. 3. 28. And v. 29. *If ye be Chriſt's, then are ye Abraham's ſeed, and heirs according to promiſe.* And theſe ſame Perſons whom in the 3d Chapter he calls *Heirs*, in the 4th Chapter he terms *SONS*, v. 6. ſo that every one who is baptiz'd, is a *Member of Chriſt* and *Child of God.*

Having then aſſerted this, I ſuppoſe our Author does not doubt but I yield farther, That all that are *baptiz'd*, are *regenerated by the Spirit.*

Well, I grant that too: And becauſe I don't love, in Points of Doctrine, to ſpeak without Book, the ſame Apoſtle St. *Paul*, *Tit.* 3. 5. calls Baptiſm *the waſhing of Regeneration.* And St. *Peter* aſcribes *Remiſſion of Sins* to Baptiſm, *Acts* 2. 28. And more expreſly, *Acts* 22. 16. *Ananias* ſays to *Saul*, *Ariſe, and be baptiz'd, and waſh away thy Sins.* And ſhall I doubt to ſay, that one is *regenerated* when the Holy Scripture ſays it?

(*a*) *Letter, p.* 55.

Or,

Or, ſhall *I impute Sin to him, whoſe Sins are forgiven?* The firſt Fathers ſpake the ſame Language, by calling Baptiſm *Illumination* (*a*), *the Laver of ſaving Water* (*b*), &c.

But this our Author ſays, *p.* 14. *contradicts the Obſervation of all the World: For many never give the leaſt Indication of their being ſo*, [i. e. regenerated.]

To this I anſwer, that People make a very falſe Judgment by the outward Appearance of any Man; and (*as the Wind blows where it liſts, and you can't tell whence it comes nor whither it goes*) the Seeds and Principles of Regeneration may be in that Man whom you believe to be a *Reprobate*. And as to Children, I know no Reaſon why *Regeneration* ſhould be deny'd them though they don't ſhew it, any more than they can be deny'd to be reaſonable Creatures before they be come to the Exerciſe of their Reaſon.

Nor is his Inſtance of *Simon Magus*, a ſufficient Argument againſt *Baptiſmal Regeneration*: For I do ſay, That he was regenerated by Baptiſm; and have this unanſwerable Argument for it, That the Scripture ſays expreſly that *Simon himſelf BELIEVED alſo*, Acts 8. 13. By which Phraſe is expreſs'd, in more Places than one or two, the Condition of Baptiſm, and conſequently of Regeneration. Nor will our Author's Diſtinction [*of puting on Chriſt's Livery*] do; for the Apoſtle's Words in the Text quoted by him, *viz. Gal.* 3. 27. will not bear this Gloſs. The Connection between the 26th and 27th Verſes, ſheweth, that it is to *Baptiſm* that he attributes their *putting on Chriſt*. And indeed, I don't ſee any Argument in his following Words, [*For they being generally aged Perſons who are baptiz'd in the firſt Times; and having nothing to encourage them to embrace the Chriſtian Religion but Conviction of Conſcience, and a Proſpect of a happy Eternity, they might be reaſonably ſuppos'd* (*in the Judgment of Charity*) *to have been truly regenerate by the Spirit before they came to Baptiſm.*] I ſay, I can't apprehend any Argument in this, unleſs he would (*in the Judgment of Charity*) allow *Simon Magus* to be regenerated too. For he was of Age, and had as little to tempt him as the reſt, (for he knew nothing of conferring the Holy Ghoſt by Impoſition of Hands when he was Baptiz'd.) And though Baptiſm does not work as a Charm, as our Author ſays from the Biſhop of *Sarum*'s *Expoſition of the* 39 *Articles*, (for that is a blaſphemous Expreſſion apply'd to the Sacraments of Chriſt's Appointment) yet the Spirit of Grace is conferr'd in Baptiſm after a manner which neither

(*a*) Juſtin Martyr.
(*b*) Cypr. Ep. 2. ad Donat. apud Comber *Diſcourſe of the Office of Baptiſm*, Sect. 3.

Biſhop

Biſhop *Burnet* nor our Author knows any Thing of, S. *John* 3. 1.

Where he learn'd that the firſt Chriſtians only *receiv'd Baptiſm as a Badge of their Profeſſion, and a Seal of the Promiſes on God's Part, and of the Chriſtian Engagement on their own.* I don't know. But the Scriptures teach no ſuch Doctrine, as the Texts above quoted abundantly ſhew.

Nor is it without Reaſon, nor contrary to Scripture to ſay, *That all receive ſpiritual Regeneration in Baptiſm, but that many loſe it again,* (as he aſſerts *p.* 15.) for both Reaſon and Scripture prove it. Reaſon tells us, that it is in a Man's own power to be wicked, though he was once good, and to act contrary to Light and Grace, though he once had them; or elſe there can neither be Virtue nor Vice, and conſequently neither Reward nor Puniſhment. Scripture tells you, that you *may FALL AWAY, though you were once enlightned, and have taſted of the heavenly Gift, and were made partakers of the Holy Ghoſt, and have taſted the good Word of God, and the Powers of the World to come,* Heb. 6. 4, 5, 6. and *chap.* 10. *v.* 26. If *we ſin wilfully after we have received the Knowledge of the Truth, there remains no more Sacrifice for Sin. That we may turn the Grace of God into Wantonneſs. That we may grieve the Spirit by which we are ſanctify'd.*

And however early People may choke the Seeds of Grace, ſo that afterwards they may never ſprout up; yet it does not follow from thence that all who are Baptiz'd have them not; any more than it would follow that there was no Seed ſown in ſome Ground, becauſe it is poſſible to prevent even the ſpringing of one Grain, and very often it is ſo.

The next Objection is *p.* 16. againſt the SIGN OF THE CROSS *in Baptiſm.* Becauſe it is not of *Chriſt's Inſtitution, nor Apoſtolical Practice.*

To this I anſwer, that many Things are lawful as Circumſtances of Worſhip, which are not commanded in Scripture, nor practiſed by the Apoſtles that we know of. Does our Saviour command that every Body ſhould *receive their Name* in Baptiſm? Or that they ſhould only *be ſprinkled with Water?* or that there ſhould *be Prayers uſed before or after it?* Is there clear Evidence of Apoſtolical Practice in any of theſe? If not, then why ſhould not the Want of Divine Inſtitution and Apoſtolical Practice make *theſe Circumſtances* criminal as well as *the Sign of the Croſs?*

Is there nothing left to the Governours of the Church? ſurely there is. But no Eſſentials are in their Power; theſe are aſcertain'd and determin'd by *Divine Appointment*, from which it is a Sacrilege to vary in a Tittle. If then they have

not

not Power in *Ceremonies* and *Circumſtances*, they have Power of nothing, but are *Cyphers* in the *Church*.

Allowing then Authority in the Governours of the Church to appoint the Ceremonies of Worſhip, (which the Presbyterians themſelves muſt admit, for otherwiſe they can never juſtify their own Practice in any one Part of Divine Worſhip;) then he Queſtion is, To what Sort of Ceremonies their Power extends, and what are the Limitations of their Authority? And theſe I think may be reduced to theſe three Heads. 1. That they appoint no Ceremonies but ſuch as are *lawful in their own Nature*. 2. Such as are *decent* and *edifying*. 3. That they don't *impoſe* them as *Sacraments* or *Divine Commands*, but as *Ceremonies* and *Concomitants* of thoſe Parts of Worſhip they refer to. Let theſe three Rules be obſerved, and I think we are ſafe from the Malignity of *uninſtituted Ceremonies*.

Now that *the Sign of the Croſs* in Baptiſm is agreable to all theſe, I think will be no hard Task to prove.

1. It is in its own Nature *Lawful*, becauſe it is forbidden by no Law either Divine or Human; and I can have no Notion of the Sinfulneſs of any one Action in the World but what is *forbidden* by one or the other.

2. It is *decent* and *edifying*, becauſe it very fitly expreſſes our Faith in Chriſt crucified, and ſignifies our Willingneſs to confeſs that Faith, and our Obligation to live agreable to it. It is cuſtomary to expreſs the *Initiation* or *Inſtalment* of any Perſon into any *new Society*, *Office* or *Dignity*, by ſome Sign or Ceremony not eſſential to the Initiation or Inſtalment it ſelf: Thus they of our Author's Fraternity (if he be a Teacher, as I am inform'd) uſe upon receiving a *Brother* into their *Order*, after Prayer and Impoſition of Hands (which I ſuppoſe they account to be the *Eſſentials* of his external Miſſion) to take their new Brother by the Hand one by one to ſignify their Approbation of him, and then preſent him to the *Lay Elders* for their conſenting *Shake*; thereby welcoming him into that *Order* which they preſume he has received. If this be their conſtant univerſal Practice, (as I know it is done ſometimes, and I think not indecently) why may not ſome ſuch Ceremony be uſed by the *Miniſter of Baptiſm*, to ſhew, that the Perſon lawfully Baptiz'd is received into the Chriſtian Church. And the Croſs being the Inſtrument of our Redemption, I don't know a more decent Way of declaring a Perſon to be enter'd into the Church. Nor can any mere Ceremony be more edifying after one is Baptiz'd, than to inſtruct them that the *Croſs* is, what he muſt always glory in, and never be aſham'd of. Nor,

3. Is

Is the Sign of the Croſs uſed (much leſs impoſed) as a *Sacrament* or *Divine Inſtitution*, but purely as a *Ceremony* of *Eccleſiaſtical Appointment*. For Baptiſm is good and lawful without it, as is evident from omitting it in *private Baptiſm*: Which the Church would never allow in Caſe of a dying Infant, or other Perſon, if ſhe thought it *eſſential* to Baptiſm.

And indeed, the Antiquity of it (which our Author does not diſpute) long before Popery, ſhews the Innocency of it: Unleſs we will tax the beſt and pureſt Ages of the Church with Idolatry and Superſtition (*a*). They tell us that ſigning with the Sign of the Croſs, was a Cuſtom of long and ancient Uſage in the Church; nay, that it was an *Eccleſiaſtical Conſtitution, which had prevail'd from the very Days of the Apoſtles* (*b*).

But from the *Antiquity of the working of Anti-Chriſt* (which was abominable and condemn'd) to argue againſt the Lawfulneſs of a *Primitive Cuſtom*, which is laudable and never reproach'd till the laſt Century, I think it is not fair. But our Author has turn'd himſelf into a Popiſh Prieſt, and *p.* 17. has overturn'd the Lawfulneſs of the Sign of the Croſs, by aſſerting the equal Expediency of *Oyl*, *Salt* and *Spittle* in Baptiſm.

I am afraid he would think that I were really what he perhaps only perſonates, if I ſhould ſay that thoſe Ceremonies are indeed lawful, and that if our Church had injoin'd them, I durſt not ſeparate from her for that Reaſon: And that I look upon our firſt Reformers to have been as ſtanch Proteſtants as any Presbyterian in *Scotland*, though they did retain the Uſe of *Oyl* in Baptiſm with this Prayer.

Almighty God the Father of our Lord Jeſus Chriſt, who has regenerated thee by Water and the Holy Ghoſt, and has given unto thee Remiſſion of all thy Sins: He vouchſafes to anoint thee with the Unction of his Holy Spirit, and bring thee to the Inheritance of everlaſting Life. Amen. 1 Book of *K. Edw.* VI.

But however he may think, I can't aſſert that the injoining ſuch Rites are *are in their own nature ſinful*: Though *Salt* and *Spittle* ſeem to be very *foreign* and *impertinent*, and both *new*, therefore juſtly rejected by our firſt Reformers. And ſince that of Oyl (though retain'd by them) is neither injoin'd nor practiſed by the Church of *England*, now it is no Part of our Service, and therefore I have done with it.

(*a*) Tertul. de Corona Militis, *c.* 3. & de Præſcript. Hæret. *c.* 40. Origen Hom. in *Pſal.* 38. *p.* 1. Cypr. de Unitate *Eccl.* & de Lapſis.
(*b*) Baſil de Spir. Sancto. *c.* 27. *Tom.* 2.

Of

Of Kneeling at the Sacrament see the Letter, *p.* 121. I shall only add, in answer to his bold Challenge, That *if he can prove sitting at the Communion to have been the Custom of the Church for the first thousand Years after Christ*, I will recant all that I have said upon the Subject. So that I think, even according to his own Hypothesis, we are equal as to this Point: But I hope the Arguments used in the Letter, will turn the Scale to our Side.

His next Exception is against the Office for Burial. *In sure and certain Hope of the Resurrection to eternal Life.* This he censures, *p.* 20. as *putting every Body in Heaven almost e'er their Feet be cold.*

Indeed, had the Words been, *In sure and certain Hope of* HIS or HER *Resurrection to eternal Life*, the Exception would have had a better Colour. But I suppose our Author will not disown the *Apostles Creed.* Now we say there, *I believe ——— the Resurrection of the Body, and the Life everlasting.* Which I think is tantamount to a *sure and certain Hope of the Resurrection to eternal Life:* And why we may not repeat this Article of our Creed at a *Grave* as well any where else, I don't know.

But says he, *When the Priest visited him while he was sick,* [he here speaks of the lewdest Fellow who dy'd of a Surfeit] *he gave him peremptory Absolution: So that being both regenerated and absolv'd, what should hinder him to be sav'd?*

In this, I think, he seems to mistake the Intention of the Church, as if the Priest were oblig'd to give Absolution to every Body, without any Consideration of their being qualified (in his Judgment) for it, or not. Indeed, when a sick Person seems to be throughly sensible of his Wickedness and heartily sorry for it, and humbly and earnestly desires Absolution; God's Ministers are to presume, in the Judgment of Charity, that such a Person is a sincere Penitent, and when (upon our Belief that all the Requisites of Remission are in that Person) we give Absolution to him; then it were *judging another Man's Servant* to think otherwise than well of his future State: And if we are in Charity, to hope that a Person is forgiven upon a Repentance which we ourselves thought sincere (however wicked he had been in his former Life) I see no Reason why we might not declare this Hope openly, even supposing those Words of our Office for Burial of the Dead, to refer to the Person deceas'd; which indeed they do not. I should be sorry to believe that our Author *designedly* omitted the Word [*The*] in his quoting of this Part of our Service, to confine it to the particular Person to be Buryed. But that Word (how short soever) makes a great difference in the Sense, and no Body that owns the Creed can with

any Reaſon find Fault with the Expreſſion as it is in the Liturgy.

I always thought, that the Church of *England* had been more charitable to Infants of all Sorts, than they of our Author's Perſwaſion; and am glad to find one *Scots* Presbyterian exceed us that Way, as he inſinuates, *p.* 21.

But I'm afraid I'm too haſty in my Approbation, and that it will be found that in their Opinion even Baptiſm will not ſave a Child, (who dies without actual Sin) unleſs it had the good Luck to be included in God's *Eternal Decree.*

I will not at preſent enter into that abſtruſe Diſpute, nor does my Buſineſs require it. The Objection lies againſt the Rubrick, which forbids the Office of Burial to be perform'd over the Corps of a Child who died without Baptiſm. And this our Author calls *Damning the Child.*

Without taking nicely to task his Notion of *denying Burial to ſuch*; I anſwer directly, That we can't (in any tolerable Propriety of Speech) call any Man, Woman, or Child, our Brother or Siſter in Chriſt, that never was a Chriſtian, (as no unbaptiz'd Perſon ever was, or can be.) And if we can't call them ſo, we cannot perform any Chriſtian Office, either to them or about them as ſuch. We can't ſay, that they are within the Covenant of Grace, becauſe their Parent was not paſt. But we are far from determining that Infants are damn'd, who die without Baptiſm; we ſay, they can't be ſav'd in God's ordinary Way: But his uncovenanted Mercy is boundleſs, and to that we leave them: For if we ſhould poſitively aſſert, that all that die without Baptiſm are certainly damn'd, we ſhould damn more than our Author ſeems to be aware of.

His next Exception, is againſt *the Ring in Marriage*, p. 21.

To vindicate this Ceremony, it might ſeem ſufficient to ſay, that it being a Thing indifferent, the Command of the Church is Reaſon enough for its Obſervation. And the Anſwer which he himſelf puts into the poor Curate's Mouth, I think will be found a ſtrong One for all that is offer'd againſt it; *viz.* That *the Ring us'd here by us, is as lawful as* JOINING OF HANDS *us'd by the Presbyterians.* For none can pretend that there is any poſitive Law in Scripture for either; and therefore being both *uninſtituted Ceremonies*, and neither unlawful, they may be practis'd without any Cenſure when injoin'd by lawful Authority.

But to this he anſwers, That *God has expreſly approv'd of that Ceremony* [*viz.* joining of Hands] *in making of Covenants, Ezek.* 17. 18. and he owns that any one *who brings as clear Proof from Scripture for the Uſe of the Ring will quit Scores with him* in this Particular.

I ſhall

I shall only name two Places of Holy Scripture (and one of them too out of the New Testament, and so far I think I have the better of our Author) where *the giving and receiving of a Ring, was a Token and Pledge* of *high Trust*, and great *Love* and *Friendship*. The Places are *Gen.* 1. 41, 42. where *Pharoah*, to shew his Trust and Affection to *Joseph*, *took off his Ring from his Hand, and put it upon* Joseph's *Hand*. And St. *Luke* 15. 22. where the kind Father of the returning Prodigal commanded his Servants (in Token of his Love to his Son) to *put a Ring on his Hand*.

Well, but what are these Scriptures to the Purpose? *Pharoah* did not marry *Joseph* by this Ceremony, nor the Father, in the Gospel, his prodigal Son. Why it is true, they did not (as a Man may say) marry them, but they marry'd them as much as the King of *Babylon* marry'd the King of *Judah*, *Ezek.* 17. 18. And why we may not make use of our Blessed Saviour's Approbation of *giving the Ring* in Token of Love, as well as of God Almighty's approving the *giving the Hand* in Token of Fidelity, I don't see; unless one King's giving his Hand to another King, be liker Marriage than a Father's giving his Son a Ring, or a King his Favourite.

But the Thing which justifies joining of Hands from the 17th of *Ezekiel* is, *that it was in a Covenant*, and Marriage being a Covenant, the Parallel is more strong and natural. Why truly, I think, that the Instances I bring, being to shew some outward Sign of Love and Fidelity, will agree as well to Marriage as the other will: Besides, how does it appear from the Text, that those two Kings join'd Hands in making this Covenant. The Text only says, *When he had given his Hand*. Now he that signs a Writing, gives his Hand; he that swears upon the Book, gives his Hand; since therefore it does not necessarily imply joining of Hands, nor if it did, does it refer to Marriage; nor if so, is it a Command of the Gospel; therefore (according to the *Presbyterian* Principle) it is not to be the Measure of our Practice. That this Ceremony of the Ring in Marriage is a very ancient One, is very plain from several Writers, both Heathen and Christian (*a*).

Why the Ring is laid upon the Book, the learned *Bucer* (whom the *Presbyterians* much Esteem when he does not favour our Liturgy) gives this Reason. "This seems to be a very "becoming Ceremony, that the Ring, and other Gifts, with

(*a*) Juvenal. Sat. 6. —— & digito pignus fortasse dedisti. Plin. Nat. Hist. *l.* 3. *c.* 1. etiam nunc sponsæ annulus ferreus mittitur. Clem. Alex. Pedagog. *l.* 3. *c.* 1. Tertul. Apol. *c.* 6. Idem de Idol. annulus pronubus de nullius Idoli honore descendit. See Comber *upon the Ring*.

" which the Bridegroom would adorn his Bride, are first laid " upon the Prayer Book, and are returned by the Minister to " the Bridegroom to be given by him to his Spouse ; signifi- " ing that we ought to offer and consecrate all our Goods be- " fore we use them, to God, for they are all his, and to re- " ceive them as from his Hand, to be used for his Glory (*a*).

There is only one Thing more I shall take notice of here, and it is he Words said by the Husband after the Minister, *With this Ring I thee Wed*, &c. *In the Name of the Father, and of the Son, and of the Holy Ghost.*

One would think there were no great Occasion to justify this to a Christian ; for it signifies no more than this, " I take " this Women to my wedded Wife, and in Token that I do it, " *I Wed her with this Ring*, as a Pledge and Sign of my be- " coming her Husband, and *with my Body I her Worship* (*i. e.* I " respect and honour her as my lawful Wife, not as my Servant " or Slave) *and with all my wordly Goods I her endow* (*i. e.* I " make her my Partner in my Fortune, and promise her a suit- " able Maintenance) and as a solemn Confirmation of this " Engagement and Contract, I invocate the Blessed Trinity as " Witness to it ; and therefore do all this *In the Name of the* " *Father, and of the Son, and of the Holy Ghost* ". And this I humbly conceive, is sufficient to justify this Part of our Ser- vice, so that People of ordinary Swallow may pass it down without any Danger of being choak'd

But now comes a most terrible Objection, and what I am told a great many of our Author's Perswasion are of Opinion is unanswerable. It is *p.* 22. to the End of the first Dialogue. *That the Rule of Rubrick in the Liturgy, for finding* Easter, *is false, and therefore the giving our Assent to all Things contained in the Book of* Common-Prayer *is giving our Assent to an* UN- TRUTH *and a* CONTRADICTION, Good Words pray.

Now if I can shew that there is neither *Untruth nor Contra- diction* in this, I hope this Charge falls.

That this Rule is false, is founded upon two Mistakes.

1. That if the Full Moon happens on the twenty first of *March*, that is not to be reckoned the Full Moon referr'd to in the Rule. And, 2. That the Full Moon mentioned in the Rule, is to be found by the ordinary Almanacks or Prognosti- cations. Both which are Mistakes, as I shall shew.

1. I do say, that if the Full Moon happens on the 21st of *March*, that Full Moon is the Full Moon refer'd to in the Rule, and consequently the *Sunday* after the 21st of *March*, is *Easter* Day. To make good this I desire it may be consider'd, that

(*a*) Buceri Censura *p.* 48. apud L'Estrange *Al. of Divine Offices*, p. 295.

it

it is an ordinary Way of ſpeaking, to take the Words AFTER or NEXT AFTER (when apply'd to Time) incluſively, *i. e.* they do not always exclude the Time mentioned before them. Thus (to begin with the Holy Scripture) S. *Mark* 8. 31. our Saviour tells his Diſciples, that AFTER *three Days he ſhould riſe again.* Now how was that true, if it is not by this way or reckoning? Upon *Friday* he was crucified, that was one Day. *Saturday* was the ſecond, on *Sunday* Morning (which was the third Day) he roſe; and yet he ſays, that after three Day, he would riſe; ſo that theſe Words AFTER *three Days*, muſt include the third Day, and we muſt underſtand them *after* the *Beginning* or *Commencement* of the third Day. So again in the *Jews* Account of it to *Pilate*, S. Mat. 27. 63. *After three Days I will riſe again*, muſt be taken the ſame way to make it true. And in the ſame Senſe muſt the Words S. *Joh.* 20. 26. be taken, *After eight Days* —— *came Jeſus*, &c. *i. e.* reckoning the firſt Day of the Week (on which he appear'd *ver.* 19.) for one Day; and the Day on which he appear'd again, for another Day, the ſix Days intervening, make *eight*. So that in the Scripture way of reckoning, *after ſo many Days*, muſt always be meant to take in both the firſt and the laſt of the Term mentioned. The plain Senſe of theſe Words [*after three Days*] or [*after eight Days*] is AFTER *the third Day or the eighth Day* BEGINS (*a*).

Nor is this only the Scripture manner of reckoning, but was conſtantly in Uſe among the Old *Romans* whoſe Stile and Manner of Reckoning our Year, we to this Day retain. So their *Tertio Calendas*, or *Ante Calendas*, (*i. e.* the third Day before their Calends) was but two Days before them. For Inſtance, ſuppoſe this preſent *Tueſday* to be the Calends of any Month, *Sunday* laſt would have been their *Tertio Calendas*, and *Saturday Quarto Calendas*; *i. e.* the third or fourth Day before *Tueſday*, whereas to reckon, excluding *Tueſday*, or the Calends themſelves, *Sunday* would be but two Days before, and *Saturday* three Days before *Tueſday*.

Nor is this way of ſpeaking quite left off in *Scotland*; for nothing is more common there, than to ſay, this Day eight Days, to denote the ſame Day of the following Week. Now you can't ſay ſo with any Truth, unleſs you reckon the Day on which you ſpeak to be one, and the Day to which you

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(*a*) *See Dr.* Wallis's *Diſcourſe of the Chriſtian Sabbath*, 4to. p. 20. *quoted by the Author of* the RULE for finding *Eaſter* in the Book of *Common-Prayer* explained and vindicated *p.* 33. *printed* 1712.

refer to be another of the Eight. So that you include both.

The Use I make of it is this. When the Rubrick says, that *Easter day is the first Sunday after the first Full Moon which happens next after the 21st of* March, you must take the 21st of *March* to be itself included in that term of Time; so that if the Full Moon happens upon the 21st of *March*, it is by this Manner of Speaking properly enough said to be after the 21st of *March*; *i. e.* after the Commencement of it. If our Author will not allow this to be proper and agreable to the ordinary Way of Reckoning among the *Jews* and *Romans*, I shall desire him to reconcile the Scriptures above-mention'd to Truth by any other Way. If those Scriptures must be understood this Way and no other, then I hope he will not find Fault with the Church for following the Scripture Pattern in reckoning the Time: And so the Want of the Word ON or UPON in the Rubrick, is no Defect, as he says in his Advertisement at th End of the *second Dialogue*.

Indeed, I could wish that the Word ON were added in the Rubrick, not to make it truer, but plainer; for it is as true that AFTER, here must be understood UPON or *next after*, as that *after three Days* in the Gospel signifies *upon* the third Day. So that if the Full Moon happens *upon* the 21st of *March*, (as it always will when the Golden Number is 16. as he observes) then the Sunday after is *Easter-day*. And this, as I have shew'd, is agreable to the Rule: And his Exception is founded on a Mistake, *viz.* of the Rule's being to be understood *exclusive* of the 21st of *March*; which indeed it is not.

2. The second Mistake of this Rule is, that the Full Moon referr'd to in it, and which governs *Easter*, is to be found in the common Almanacks. I don't ascribe this Mistake to our Author, for he seems to understand it otherwise both in the first Dialogue, and in his Advertisement at the End of the second: But being upon this Subject I shall answer this Objection as well as his, and shew how *Easter* is to be found out for ever by the Rubrical Rule, which (when rightly understood) never contradicts the Table.

The common Almanacks then have nothing to do in finding out any moveable Feast in the Church; for she has a Calculation of her own, of the New Moons, and by that Calculation, this Rule for finding *Easter* was made and must always go. I will not take up Time in giving any Account of the first Original of this Calculation at the Council of *Nice*, and the Regulations which were made to it by *Theophilus* Bishop of *Alexandria*, *Anno* 410. and by the *Roman* Abbot *Dionysius* 532. It is sufficient to shew that the Church has

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laid down a certain Rule for determining the New Moons, and appointed a Calendar for finding them out; and they once found, the full Moon follows of Courſe, and conſequently *Eaſter-day* is determin'd according to the Rule, *viz.* that it is the firſt Sunday after the firſt Full Moon, *as it is to be found in the Church Calendar.* Which that you may the better underſtand I ſhall briefly explain.

You may obſerve in the Calendar (before the Morning Prayer) there are, in the firſt Column, before the Days of the Month, ſeveral Figures whoſe Progreſſion is 8. as in the Month of *January* you find (where the Figures are right placed as they are in a Prayer Book which I have now by me, Printed in 1574. in *Latin*) 3. placed over-againſt *January* 1. 11. over-againſt *January* 3. 19. againſt *January* 5. &c. Theſe Figures are the GOLDEN NUMBER for every Year; and the Uſe of them is this.

You muſt look in the Table of moveable Feaſts) for the *Golden* Number for the Year in which you would know *Eaſter-day*, [or if you have a Mind to find out the Golden Number for any Year paſt or to come, which is not in the Table of moveable Feaſts, add 1 to the Year of God, and divide the Product of that Addition by 19, and if there be any Remainder, that is the Golden Number for that Year; if nothing remains, then 19 is the Golden Number. e. g. If you would know the Golden Number for this Year 1713. add 1 to it, which makes 1714. which divided by 19. the Remainder is 4. the Number ſought] then look for that Number in the Month of *March*, and the Day of the Month which is over-againſt that Number in the firſt Column is the Day of the New Moon, according to the Church Computation. Then reckon 14 Days from that Day of the Month (including the Day itſelf) and if the 14th Day happens either upon or after the 21ſt of *March*, that is the Full Moon which governs *Eaſter*, the Sunday after being *Eaſter-day*. For Inſtance, to find *Eaſter* for the Year 1713. You may find in the Table of moveable Feaſts that the Golden Number is 4. Now look in the Calender, and you find 4 over-againſt the 20th of *March*; therefore, the 20th of *March* this Year was the Eccleſiaſtical New Moon. Then reckon 14 Days forward, making the 20th Day of *March* the 1ſt Day of the Moon, and ſo the Full Moon is the 2d of *April*; and (that being the firſt Eccleſiaſtical Full Moon which happen'd after the 21ſt of *March*) the Sunday after was *Eaſter-day*, viz. *April* 5.

To find *Eaſter* for the Year 1714. Look in the Table of moveable Feaſts, (as above) and you find the Golden Number to be 5; which Number is plac'd (in the Calendar for *March*) over-againſt the 9th Day of that Month. Then

reckon 14 Days forward, beginning at the 9th of *March*, and you find that the Full Moon happens *March* 22d, the *Sunday* after which (being *March* 28) is *Eaſter* Day.

To find *Eaſter* for the Year 1717, I find the Golden Number is 8, and 8 being over-againſt *March* 6, the Full Moon (which is 14 Days incluſive from that) falls on the 19th, but that being before the 21, cannot be the Full-Moon which governs *Eaſter*: I muſt therefore look for the next 8, which I find over-againſt *April* 5, (that being the next New-Moon) 14 Days from which incluſive, make 18 for the Full-Moon, the *Sunday* after which (being *April* 21) is *Eaſter* Day.

When the Golden Number is 16, the Full-Moon always falls on *March* 21, and then the *Sunday* after that, whatever Day of the Month it fall upon, is *Eaſter* Day, as I obſerved before (*a*).

Now let the Author of the Dialogues, or any other whatſoever, try this Rule by this Way as often as they pleaſe, and they will find it ſtill hold, which I think is a Proof that there is neither UNTRUTH nor CONTRADICTION in it. *Quod erat demonſtrandum.*

If this be well attended to, thee will be no Occaſion to go to the Pope for reconciling Contradictions; nor will *Septuageſima*, *Sexageſima*, &c. nor any other Part, (much leſs the whole Service Book) be wrong upon that Account. And ſo I diſmiſs the FIRST DIALOGUE.

His SECOND DIALOGUE begins with ſome broad Abuſe and Reflection upon Dr. *South* (who is not now a live, and therefore not able to anſwer for himſelf.) All therefore that I ſhall ſay to it, is, that if our Author had anſwer'd the Doctor's Arguments which are couch'd often under ſuch Expreſſions as he here falls foul upon, he would have put me to my Trumps more than any Thing I have found in either of the Dialogues.

His firſt Objection is, *p.* 5. That our Prayers exclude Preaching by the Length of them.

This I muſt own was one of the laſt Objections I expected from one of his Profeſſion: For let any one compare their Prayer before Lecture, the Prayer before Sermon, and another after Sermon, together with three conſiderable Portions of *Pſalms* in Metre; I ſay, compare theſe with our ordinary Service upon the Lord's-Day, and I dare undertake their Prayers are longer than ours; and for the occaſional Offices, ſuch as

(*a*) *See Dr.* Nichols's *Notes upon the* Rubrick, *and the Treatiſe above mentioned*, viz. The Rule for finding *Eaſter* in the Book of *Common-Prayer*, explain'd and vindicated.

Baptiſm

Baptiſm and the Communion, let all the World judge that know our Service, and are acquainted with the *Presbyterian* Way, whether we come near their Prolixity in thoſe. I have not been in *Scotland* many Years, but I know ſome there, and not very far from *Dunbarton*, whoſe Prayers (as they chant them) will out-do the Liturgy in length, by at leaſt one Collect or two. Indeed generally ſpeaking, our Sermons are not quite ſo long as theirs, though much might be done for that too, if there were more Briefs and Semi-briefs in our Way of Delivering our Sermons, as ſome of my Acquaintance in *Scotland* uſe for the Sake of the Hour-Glaſs.

But does our Author really think, that Preaching is neglected in *England*? Or, that one *Engliſh* Sermon would not, modeſtly ſpeaking, make up three primitive Ones: I believe he knows it would. And though at the Beginning of the Reformation, there might be ſome Incumbents whom the Church did not think fit to truſt with Preaching (I wiſh they had continued the Caution) I challenge all *Europe* to ſhew a Set of Divines more eminent for Preaching, than the Clergy of the Church of *England* have been for many Years, and are at this Day. I have heard ſome of them, and ſome of their Neighbours, but Compariſons are odious. And however wittily ſome People may think they caſt ſide Wipes upon the Homilies of the Church, I cannot help thinking, had ſome People that the Author and I could name, always read a Homily inſtead of Preaching a Sermon of their own Compoſing, we ſhould have had more Unity and more Religion in theſe Kingdoms, than I expect to ſee in my Days.

But our Author might have ſpar'd his Wonder, *p.* 6. about not uſing a Prayer before Sermon. Are not the Office of Morning Prayer, the Litany, and Part of the Communion Service uſed every *Sunday* Morning, and the Evening Service in the Afternoon before Sermon? And why the Country-Man (who *p.* 5. complained of the Length of the Prayers, as taking up too much Time from the Sermon) ſhould now quarrel at the want of another Prayer, I don't underſtand: But it ſeems long *Extempore* Prayers are very allowable, and the Time for Preaching may be indulg'd to them.

I know there is a Canon in *England* for a Prayer before Sermon, which was anciently call'd the Bidding Prayer; but in my humble Opinion, there is no great Occaſion for it after the Prayers in the Liturgy. But this I ſubmit to the Judgment of my Superiours.

But neither our Author, nor his pretended Curate, underſtood the Practice of the Church, nor ſeem to have read the Liturgy, when they ſay, *p.* 7. That we uſe no Prayer after Sermon. When *is the Prayer for the whole State of Chriſt's Church Militant*

Militant here on Earth, to be us'd? The Rubrick tells you, " (*a*) Upon the Sundays, and other Holidays, (when there is " no Communion) shall be said all that is appointed at the " Communion, until the End of the general Prayer, [for the " good Estate of the Catholick Church of Christ] together " with one or two of the Collects last rehears'd concluding with " the Blessing. Now, in all the Churches in *England* (where the Clergy do their Duty as they ought, and I hope they all do) that Prayer is constantly read after Sermon; and among those Collects which are appointed before the Blessing, there is one very proper for begging God's Blessing upon the Word which has been read and preach'd. " Grant, we beseech thee, " Almighty God, that the Words which we have heard this " Day with our outward Ears, may by thy Grace, so grafted " inwardly in our Hearts, that they may bring forth in us the " Fruit of good Living, to the Honour and Praise of thy " Name, thro' Jesus Christ our Lord. *Amen.* So that the Litany before, and this Collect after Sermon, contain both Prayers for the Minister's Assistance who is to preach, and for God's Blessing on what has been preach'd; and therefore the Liturgy is not imperfect for that suppos'd Defect.

He has a mean Opinion of the *English* Clergy, when he supposes, *p.* 8. that they must neglect Praying by a sick Person for want of a Candle. And though I am utterly against *Extempore* Prayers, for the Reasons assign'd in the Beginning of this Book, I believe there is not a Minister of the Church of *England*, but what could perform any occasional Office at a Pinch, without either Book or Candle: And it is one Excellency of prescrib'd Forms, that they may (by frequent Use) be learn'd without Book, and so us'd upon Occasion.

When any of our Divines preach or write against *Extempore* Prayer, they always mean by it, such as are made by People now a-days who are not inspir'd, and therefore it is a straining of their Sense and Words to make them condemn our Blessed Saviour, and his Apostles, and other inspir'd Persons, for that indeed were a Blasphemy not to be more endur'd.

But tho' our Author should, in the next Edition of this Dialogue, apply S. *Mat.* 12. 32. to me, as he does to Dr. *South*, *p.* 9. I can't help saying, That (considering the Stuff that some Pretenders to the Spirit, vent) they who would make the Holy Ghost patronize all their Prayers, may be more truly said to blaspheme him, than the Doctor for telling them so.

I will not here, in Vindication of Dr. *South*, run out into an Enquiry into the Mischiefs which accrue to the State, by *Extempore* Prayer or Preaching; all that I shall say is, that if all

(*a*) *See the first Rubrick after the Communion Service.*

these

theſe Kingdoms had worſhiped God in publick by the Book of *Common Prayer* only, ſince it was made, we ſhould have had no falſe Worſhip; and if no Miniſters, with or without lawful Miſſion, had preach'd worſe Doctrine than Dr. *South*, and Dr. *Sacheverel* (I never ſaw the Sermons of Dr. *Sibthorp*, and Dr. *Manwaring*) theſe Nations would not now be in the Condition they are in, by falſe Doctrine, Hereſy and Schiſm. But

Of *Extempore* Prayers, I have ſaid enough in the Letter, and therefore ſhall not trouble you with giving a particular Anſwer to what he ſays, *p.* 10, 11, 12, 13, 14, 15. You will find SET FORMS of Prayer vindicated in the firſt Sheet of the Letter. What follows *p.* 16. of the Interruption of our Prayers, by reading Pſalms and Leſſons, and the Shortneſs of our Collects, is accounted for in the Letter, *p.* 26.

But he ſays, againſt what is there advanc'd, that it was not our Lord's Intention that we ſhould part our Prayers, but that we ſhould ſay them all at once. Now I thought, that interpoſing a Lecture, or a Sermon, or ſinging a Pſalm between one Part of your Prayers and another, had been as much an Interruption of your Devotion, as our interpoſing a Leſſon, *&c.* And where you have clearer Scripture for the one, than we have for the other, I confeſs I do not know.

But what he ſays, *p.* 17. of Peoples praying themſelves and others into a Divine Warmth, tho' they begun heavily, does not acquit them neceſſarily, of miſtaking the Fancy and mechanical Operation of the animal Spirits for *divine Heat*; for I have heard a Lawyer at the Bar, begin very deliberately and calm, and *in the Progreſs* of his Speech, work himſelf into almoſt as great a Heat as a *Preſbyterian* Teacher, and affect his Audience very much too, and all this the Effect of mere Mechaniſm. I will not ſay, that all *Extempore* Prayers are ſo; but if there's Danger that they may be ſo, the Argument is ſtrong enough of our Side.

He ſeems much to miſtake the Church's Deſign in her Veſtments, and other decent Ceremonies, as if they were appointed to ſupply the Place of Devotion, as he fairly ſuggeſts, *p.* 18. But People may be Decent and Devout too.

Of the Word Prieſt, *ſee p.* 91. of the Letter.

The next Exception is, *p.* 20. againſt the Queſtions in the Office of Baptiſm, and the Anſwers made to them by the Godfathers and Godmothers in the Name of the Child.

Our Author's Exceptions againſt this Order of the Church are Four: 1. That *Voetius* ſays, theſe Queſtions and Anſwers have been a Grievance to Peoples Conſciences ever ſince King *Edward* the VIth's Time. 2. That Dr. *Burnet*, in his Hiſtory of the Reformation, ſays, that *Bucer* did not approve them. 3. That ſuch Mimikry can't be the reaſonable Service requir'd

by

by God. 4. That this Practice takes away the Ground of Infant's Baptism, for all other Protestant Churches teach that Children are Baptiz'd in the Right of their believing Parents.

In answer to this: 1. *Voetius*, a foreign Divine, was a very unlikely Person to measure *English* Consciences. But suppose this had been a Grievance to some, Was it therefore a general Grievance? Our Liturgy, Episcopacy, nay, Monarchy, have been Grievances to some Peoples Consciences. The Reformation was a Grievance to more Consciences than ever these Questions and Answers were: And must all these be laid aside to quiet the Consciences of all that are aggriev'd? I think not.

2. *Bucer* did not approve the answering by God-fathers. I am sorry for it; for I reverence the Memory of that great Man. But greater Men, and Men whose Judgments we are more bound to follow, have and do approve of it; *viz.* the successive Governours of the Church of *England* since the Reformation.

3. This Mimikry (as our Author is pleas'd to term it) is the only Way that I know to perform this Service, *viz.* the Baptizing Infants. To make this appear, we must consider Baptism as the solemn Entry into Christ's Church, and consequently into the Covenant of Grace. If we are all *baptiz'd into one Body*, 1 Cor. 12. 13. we can't be said, without Baptism to be Members of that Body, and if we are not Members of Christ's Body, I think we are not within the Covenant of Grace, nor have we any Title to the Promises made to those who are. Our Blessed Saviour makes Baptism necessary to Salvation, *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God, S.* John 3. 5. Now if Baptism be the *only Way* of entering into Covenant with God, of being Members of Christ's Body, and being admitted as Candidates for the Kingdom of Heaven, then Infants must be received into the Christian Church by Baptism, or else they can't be said to have any Title to these Privileges: For it is only he that *believes* and is BAPTIZ'D *that shall be saved, S.* Mark 16. 16. And if Infants must be *baptiz'd*, they must *perform the Conditions* necessary for Baptism; that is, they must *repent* and *believe*: For there is no Scripture that *dispenses* with *those Conditions*, nor can any Form of publick Baptism be assign'd in any Age of the Christian Church, which wants *such Questions* and *Answers* as we use. And since a Child is not capable of *repenting* and *believing* in its own Name, some Body must undertake for it (as Guardians do for Minors) or else I know no Text that qualifies them for Baptism. And therefore,

4. If

4. If all the Proteſtant Churches (except *England*) teach that *Children are Baptiz'd in right of their believing Parents*, ONLY, (for he muſt add, that if he would make his Argument conclude any Thing againſt the Church of *England*) without any Stipulation made in their Name, I am ſure that is a Doctrine which neither the Holy Scripture warrants, nor the Catholick Church agrees to. And if this his Aſſertion ſhould be true (which I have not Time at preſent to ſearch into) I can only ſay, that if it is not ſupported by Scripture nor primitive Antiquity, nor agreable to the Doctrine of the Church of *England* (which when the other two are ſilent, is the Standard of my Obedience) I ſhall have very little Conſideration of their Authority. But I think I have heard ſay, that the Directory aſſerts, That *all who are Baptiz'd in the Name of Chriſt, do renounce, and by their Baptiſm are bound to fight againſt the Devil, the World, and the Fleſh.* I only ask how Children can do this? not by their own proper Act and Deed; therefore by their Sureties.

The only Diſpute then that ſeems to be between us, is, whether God-fathers and God-mothers be proper Sureties for a Child?

To this our Author only ſays, that the Church of *England* has the *Roman* Ritual on her Side, *p.* 21.

I have a very good Opinion of the Author of the Dialogues, and therefore am unwilling to think, that he would induſtriouſly amuſe his Readers with a Cry of Popery, when he knew there was no Cauſe. I will therefore (if he has not been at Pains to inform himſelf as to this Particular in a few Words ſhew, that it was an ancient Practice in the primitive Church, to require ſuch Security as our Church now demands before Baptiſm, and that in the Caſe of Infants, the Anſwers were made by God-fathers and God-mothers.

In the earlieſt Ages of the Church, every one at his Baptiſm was taught "to renounce the Devil and all his Works, "Powers and Service, the World, and all its Pomps and Va-"nities. To believe in God, &c. (*a*) And this Form has been continued in the Chriſtian Church, without any material Alteration ever ſince.

In the Baptiſm of Infants they retain'd the Form, but allowed others to anſwer in the Infant's Name. Theſe are call'd by ſeveral Names by the ancient Writers, they are call'd Προφερόντες (*b*), Διάδοχοι (*c*), *Sponſores* (*d*), *Fide Juſſores* (*e*).

(*a*) *See* Apoſt. Conſtit. *l.* 7. *c.* 41. Dion. Areo. de Eccl. Hier. *c.* 2. *p.* 77. Ed. Par. 1615. Cyril. Cat. Myſtag. 2

(*b*) Juſt. Mart. Reſp. ad Orthod.

(*c*) Dion. Areop. Eccl. Hier.. *c.* 2.

(*d*) Tert. de Bapt. *c.* 18. (*e*) Aug. Ser. 168.

All

All which are only ſeveral Names for the ſame Thing, *viz.* *Sureties* and *Sponſors*, who *brought Children* to holy *Baptiſm*, and there in their Name ſtipulated for their Part of the Covenant.

But our Author objects it as falſe Doctrine in the Church, to admit Children to Baptiſm that we don't know to be of believing Parents, at leaſt of one.

Put the Caſe now, that a Child newly born were laid at our Author's Door, and that it ſhould chance to be a Quaker's (for ſuch I ſuppoſe he will not allow to be Believers) and that the Parents, had out of Zeal to their own Opinion left a Note with it, declaring their Averſion to ſprinkling (as they ignominiouſly term Baptiſm) I would only ask, whether that Gentleman would not think himſelf oblig'd to get the Child Baptiz'd. Or, ſuppoſe a whole Family of Children born of Quakers or Infidels in our Author's Pariſh, ſhould (by the Death of their Parents) come into the Hands of Chriſtian Relations, or even Strangers to their Blood, who out of Charity, would undertake for their Chriſtian Education; would it be unlawful to Baptize ſuch Infants becauſe they had the Misfortune to have Infidel Parents? God forbid. The ancient Church knew no ſuch Cruelty. "It cometh ſometimes to "paſs (ſaith S. *Auguſtine*) that the Children of bond Slaves "are brought to Baptiſm BY THEIR LORD; ſometimes "the Parents being dead, the Friends undertake that Office; "ſometimes STRANGERS or Virgins conſecrated to God, "which neither have nor can have Children of their own, "take up Infants in the open Streets, and ſo offer them unto "Baptiſm, whom the Cruelty of unnatural Parents caſt out, "and leaveth to the Adventure of uncertain Pity. *Hooker* "Eccl. Pol. *l.* 5. *Sect.* 64.

But there is nothing ſaid by our Author *p.* 22. againſt the Validity of Sureties promiſing in the Children's Name, that will not condemn the whole Chriſtian Church in all Ages. It being the univerſal Practice to require for Infants a ſponſorial Faith and Repentance, becauſe they were not capable of performing thoſe Duties actually.

But from his finding Fault with the Anſwer to that Queſtion in the Catechiſm, (which was alter'd at the Importunity of the Presbyterian Commiſſioners at the *Savoy* Conference in 1661.) we may perceive what little Encouragement there is for our making any Alterations in our Liturgy or Canons, for the Sake of tender Conſciences, (as is pretended) when thoſe Changes then made to pleaſe them, are now, and have been often before made uſe of againſt us, and made Arguments for chopping and changing to the End of the Chapter.

He

He makes his Curate ſay, *p.* 24. That the God-fathers and God-mothers are Sureties, but that the Parents are Principals for the Education of the Children. Now, I conceive, that the God-fathers and God-mothers are Sureties for the Child, and not for the Parents, and therefore in every Stipulation made by them, the Child (and not the Parents) is the Principal. The Promiſe made by them in the Child's Name, is to renounce the Devil, *&c.* to believe all the Articles of the Chriſtian Faith, and to keep God's holy Will, *&c.* Now, in this without doubt, the Child to be Baptiz'd is the Principal in the Obligation, and the Benefits are the Child's, as the Miſchief ſhall certainly fall upon the Child if he breaks his Part of the Covenant. But becauſe the Infant cannot perform the Covenant, unleſs he is inſtructed in it when he comes to the Uſe of Reaſon, the Miniſter exhorts the Sureties that they take Care that he ſhould be taught. Now though by the Law of Nature, and the Laws of the Goſpel, all Parents are oblig'd to take Care of the Education of their Children, and no Stipulation made in their Name by any one elſe can ſupercede their Obligation; yet they cannot be ſaid to the Principals in their Obligation made by the Sureties: And therefore our Author's *Law Maxim* will not be any Argument againſt their Care.

If there are bad People receiv'd by the Church as God-fathers and God-mothers, notwithſtanding the good Rules made to the contrary, it will not deſtroy the Validity of Baptiſm, nor make the Liturgy a bad Book. Pray, what becomes of the Children of all wicked Men in *Scotland?* I ſuppoſe our Author thinks that he and his Brethren have Baptiz'd many ſuch. And may a wicked Parent ſtipulate for a Child better than a wicked God-father? If Immorality is a Bar to the one, why not to the other?

As to the Miniſter's Power of keeping notorious Offenders from the Holy Sacrament, it is no Diſpute with me; nor need it be with any one elſe, who reads the Rubrick in the Liturgy before the Communion. And I ſhall not ſtick to ſay, that I would not admit a NOTORIOUS SCHISMATICK to Catholick Communion, till he recanted his Error, upon any conſideration of Laws or Statutes; though I do declare, that I have as great Conſideration and Regard both for the Laws and thoſe that make them, as any Body whatſoever.

I hope our Author does not intend to juſtify the hypocritical Prophaneſs of Occaſional Conformity; but that being now out of Doors in *England*, I ſhall paſs it.

But his next Exception, *p.* 26. will not appear to be ſo much againſt the Liturgy as he makes it, *viz.* about the Eſſentials of Baptiſm.

He

He asserts two Things, which are both mistakes. 1. That the Service Book teaches, That the *Matter* and the *Words* are the ONLY *Essentials* of Baptism. 2. That the Church of *England* ratifies Baptism administer'd by Laicks and Women, and that the Liturgy, upon which he says the Episcopalians doat, allows of the Baptism of Midwives.

1. First then I do not see that the Liturgy teaches that the MATTER and WORDS are the ONLY Essentials of Baptism. The Church, *Art.* 30. calls the Bread and Wine *both Parts of the Lord's Supper*, does it therefore follow that a Layman may administer it? If any Law should say, that signing and sealing are Essential to Covenants, would it therefore follow that the signing by a proper Person is not Essential: As the ingenious Author of *Lay Baptism Invalid*, argues in his Book of *Dissenter's Baptism null and void*, p. 40. The Church has declared *Art.* 23. That IT IS NOT LAWFUL *for any Man to take upon him the Office of ministring the Sacraments —— before he be lawfully call'd, and sent for that Purpose.* Again, *Art.* 26. she teaches, That the Minister does *not minister Baptism* IN HIS OWN NAME but in CHRIST's, and by his COMMISSION and Authority.

If then, in the Judgment of the Church, none have his Commission but they who are lawfully call'd and sent, then she does not think the Matter and Words the ONLY Essentials in the Ministration of Baptism. Nay, *Art.* 37. she denies even to her *Princes*, the Power of *Administration of the Sacraments*; and therefore surely she believes the lawful Minister essential. This, I think, is so clearly and plainly prov'd in the Book last mention'd, *viz. Dissenter's Baptism null and void, Sect.* VI. that I believe it to be unanswerable.

2. I have read over all the Rubricks which relate to Baptism, and the three Offices of Baptism very carefully, and can't find one single Word of either Laick, Midwife or other Woman as the Administrators of Baptism, nor indeed any Thing that can possible be strain'd to that Construction. There is indeed before the Office for private Baptism, a Rubrick which plainly enough infers the direct contrary, *viz. That the Minister of the Parish* (*or in his absence any other* LAWFUL MINISTER *that can be procur'd*) shall Baptize the Child in case of Necessity, and no other Person. And in the fifth Rubrick, the Words LAWFUL MINISTER are used again: But not one Word of Lay-men or Midwife.

Well, but the Bishop of *Salisbury* has said it in his Exposition of the 23d *Article. Ergo!*

Why really that may be; but I know no Law that obliges the Clergy of the Church of *England* to subscribe to his Lordship's Exposition of the Articles, and therefore if he should have

have advanc'd false Doctrine, I would not stand by it. Suppose that this bad Practice was some Time ago (*i. e.* before the *Hampton-Court* Conference above 100 Years since) us'd by some, which the learned Bishop owns, in the very Page quoted by our Author, to be *directly contrary to the Rules of the Apostles*, Art. 33. p. 26. shall either his Lordship, or any one else, make me believe, that the Church (which does not say one Word in its Justification) authorizes it? Don't believe it.

Well then, our Author and I will not quarrel about the Essentials of Baptism. I freely allow, that the *Minister* of Baptism is indeed one Essential of it, and that where there is no LAWFUL MINISTER there is no Baptism; and I don't see that this Opinion contradicts any Part of the Liturgy. Let them look to it, that pretend to baptize without a lawful Ordination; and let the People consider well what they are doing, when they receive any pretended Sacraments from such as have no Authority to give them.

The next Exception, *p.* 27. of the Discipline of the Church, seems to have been only brought in for a Pretence to give Dr. *Sacheverel* an ill-Epithet for speaking Truth, which he is pleas'd to mistake; the Dr. does not assert, that the Discipline of the Church of *England* is the best that ever was in the Christian Church, but the best that is now; and therefore the Complaint which she makes once a Year, of wanting some Godly Discipline which was in the ancient Church, does not contradict the Dr's Words, nor give him the Lye, as our Author modestly expresses it. And I am of Opinion, that the Church's pious Wish might ere this Time have been reduced into Act, but for the Trouble that she has had from the FALSE BRETHREN mention'd in that Sermon, which our Author is so angry with. And indeed, that Spirit of Schism and Division which has been but too much encourag'd in *England* more than once, is one very great Cause of stopping the Mouths of those wholsome Canons; which were they discharg'd against Offenders of all Kinds, would set the Discipline of our Church as much above the Kirk, as the Liturgy is above the Directory.

Tho' bowing *towards the Altar*, and at the sacred Name of JESUS, is not injoyn'd by any Canon now in Force, I think the laudable Practice is very defensible, being only an outward Demonstration of that inward Reverence and Homage which we owe to our Blessed Saviour in every Thing that relates to him. And if there is a Respect due to the very Walls of a Church consecrated to his Worship, how much more to that Altar on which the sacred Memorials of his Death and Passion are exhibited; and to that awful Name at *which every*

Knee ought to bow. If, by God's own Commandment, *Moſes* was to put his Shoes off his Feet upon holy Ground; and holy *David* was won't to bow towards the Mercy-Seat of God's Temple or Tabernacle; I can't ſee any Reaſon why we may not (after the Cuſtom of *England*) put off our Hats when we go into Church and worſhip God, by bowing our Bodies towards the holieſt Part of the Church, *viz.* the Communion Table. And if we muſt not approach a Throne, nor go into a Preſence-Chamber without Reverence, (not out of Regard to the Throne, or the Canopy of State, but for the Sake of the Prince that ſits on the one, and under the other) I don't know any Allowance we have to ſhew leſs Reſpect to our Almighty Lord than to an earthly Prince.

As to the Language of our *Common Prayer Book*, I wonder our Author ſhould object to the Plainneſs of it, becauſe we retain *Latin* or *Greek* Titles to ſome Hymns and Pſalms contain'd in it; when thoſe Names or Titles are not ſo much as heard in our Worſhip. Does he think the 7th Pſalm is not plain *Engliſh*, becauſe it retains the *Hebrew* Title of SHIGGAION of *David?* Or, the 16th Pſalm not intelligible, becauſe it is called a MICHTAM of *David?* And does he believe, that all his Congregation underſtand the Meaning of all ſuch Titles? I am ſure more People underſtand the Names of our Pſalms and Hymns (for they are only the Beginning of them in *Latin*, and are retain'd becauſe they were ſo well known by thoſe Titles) than there are, who underſtand the Titles of the Pſalms.

If the Language is now proper, I hope it will recommend the Liturgy to our Author and his Party, that that Propriety is owing to the Presbyterians, as he ſays. But he makes ſome Exceptions even to that, *p.* 30. which one would think he might have ſpared. *For the Epiſtle* is no more than INSTEAD *of the Epiſtle*, which is as common a Way of ſpeaking as any.

Of the old Tranſlation of the Pſalms I have ſaid ſomething in the Letter *p.* and as to the ſinging Pſalms (I mean *Sternhold* and *Hopkins*) they are no Part of the Liturgy, as may be ſeen by the Title in the *Act of Uniformity*, to which our Aſſent is required: But any Pariſh that pleaſes may make Uſe of the new Tranſlation of *Brady* and *Tate*.

But neither our Author, nor the *Tatler*, will make the Words (*with my Body I thee worſhip*) either idolatrous or improper. Not idolatrous, becauſe there never was (I believe) any Man in *England* that thought he was oblig'd, by theſe Words, to ADORE his Wife: Nor improper, becauſe the Word [*Worſhip*] in the *Engliſh* Language is very frequently uſed for civil Reſpect. Every Juſtice of Peace in *England* is call'd *his Worſhip*, and the *Worſhipful*. And you may as well ſay, that St.

Matthew

Matthew 4. 10. forbids all Service to any but God, as that *Worſhip*, in a civil Sence, may not be given to a Man's Wife.

As to *Holy-Days*, and *Days of Abſtinence*, which our Author is ſo very merry about, *p.* 31. I ſhall only add to what I have ſaid *p.* 45. of the Letter, that there never was a ſettled Church of God either before our Saviour's Time, or ſince, that had not both Feaſts and Faſts. And he that would make the Obſervation of them come up to the *Stigma* mentioned S. *Matt.* 15. 9. will condemn the beſt Chriſtians, nay, our bleſſed Saviour himſelf, who kept the Feaſt of Dedication, which was of human Inſtitution, 1 *Maccab.* 4. 59. The Inſtance of our Saviour's juſtifying his Diſciples in eating with unwaſhed Hands, ſeems to be foreign to the Buſineſs in Hand, for it was reſtraining People's Liberty in the common Actions of Life, and not particularly apply'd to the Worſhip of God.

But our Author is miſtaken in our Reaſon for rejecting the Popiſh Ceremonies: We don't reject them *becauſe God hath not commanded them*; but becauſe many of them are forbidden, and becauſe the Church of *Rome* has no Authority to impoſe Ceremonies upon the Church of *England* ſhe having a Power within her ſelf of altering Rites of Worſhip, in their Nature indifferent. [See *Preface to the Liturgy. And of Ceremonies, why ſome be aboliſhed, and ſome retained.*] And particularly the 34th Article declares; "*That every particular or national Church* "*has Authority to ordain, change and aboliſh Ceremonies or Rites* "*of the Church, ordained only by Man's Authority, ſo that all* "*Things be done to edifying.*

Whether the 25th of *December* be the very Day of our Lord's Birth, ſee the Letter *p.* 47. And for the Story of the *Bees*, I ſuppoſe our Author does not expect a ſerious Anſwer. I ſhould be ſorry, that any Man that reads the Liturgy but once over, and underſtands plain *Engliſh*, ſhould commit the Blunder that he ſpeaks of, in calling the EPIPHANY *a great Saint.* For the very Title in the Liturgy is, the *Epiphany*, or MANIFESTATION *of Chriſt to the Gentiles*, and the Service for it is adapted to that Occaſion. I don't deny, but the Baptiſm of our Saviour was *likewiſe* commemorated in this Feſtival by the *Ancients.* I am glad to find, that our Author will allow the Feaſt of *Epiphany* to be ſo old in the Church as S. *Chryſoſtom*'s Time, *viz.* 1300 Years ago. And if he will be at Pains to read the ſecond Leſſon appointed for that Feaſt, he will ſee, that the Church of *England* does commemorate *the Manifeſtation of Chriſt to be the Son of God at his Baptiſm.*

Of the Uſe of Liturgies I have ſaid enough in the Letter, *Sect.* 4, 5, 6. And I think I have nothing further at preſent to add [his Reflections upon the Canons concerning Excommunication

munication not coming within my Province, nor can they ever affect the People of *Scotland* while the Liturgy is only tolerated.]

Whether the Author of the *Fundamental Charter of Presbytery* was in the right or the wrong in his Assertion, I have not Time at present to enquire; nor is it (in my humble Opinion) very material. If the Liturgy be a better Way of Worship than you have in *Scotland*, then your never submitting to it before, I hope will be no Bar. And whether it is evinc'd to be so by this Treatise, must be left to the Judgment of the Reader.

And now I shall take my Leave of the *Dialogues*: If I have said any Thing in answer to them, which the Author shall think convincing, I shall be heartily glad; for I have so good an Opinion of him, that I would spare no Pains to satisfy him. If I shall not be so happy, and that he thinks any Thing in these Papers deserve a Reply, I hope he will remember that I have us'd him with Manners.

F I N I S.

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